LIFE AND LABORS

OF

Moses D. Hoge, D. D., LL. D.,

FOR

Fifty-Four Years Pastor

OF

The Second Presbyterian Church,

Richmond, Virginia.

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PREFACE.

Like St. Paul, Rev. Moses Drury Hoge, D. D., LL. D., represented the Christian gentleman. Though inheriting the pride that comes with gentle blood, he chose to follow the lowly Nazarene. His talents, his learning, his strength, he held as a sacred trust for his Master. His consecration and piety were as great as his wonderful intellect, and here lies a lesson deep and strong.

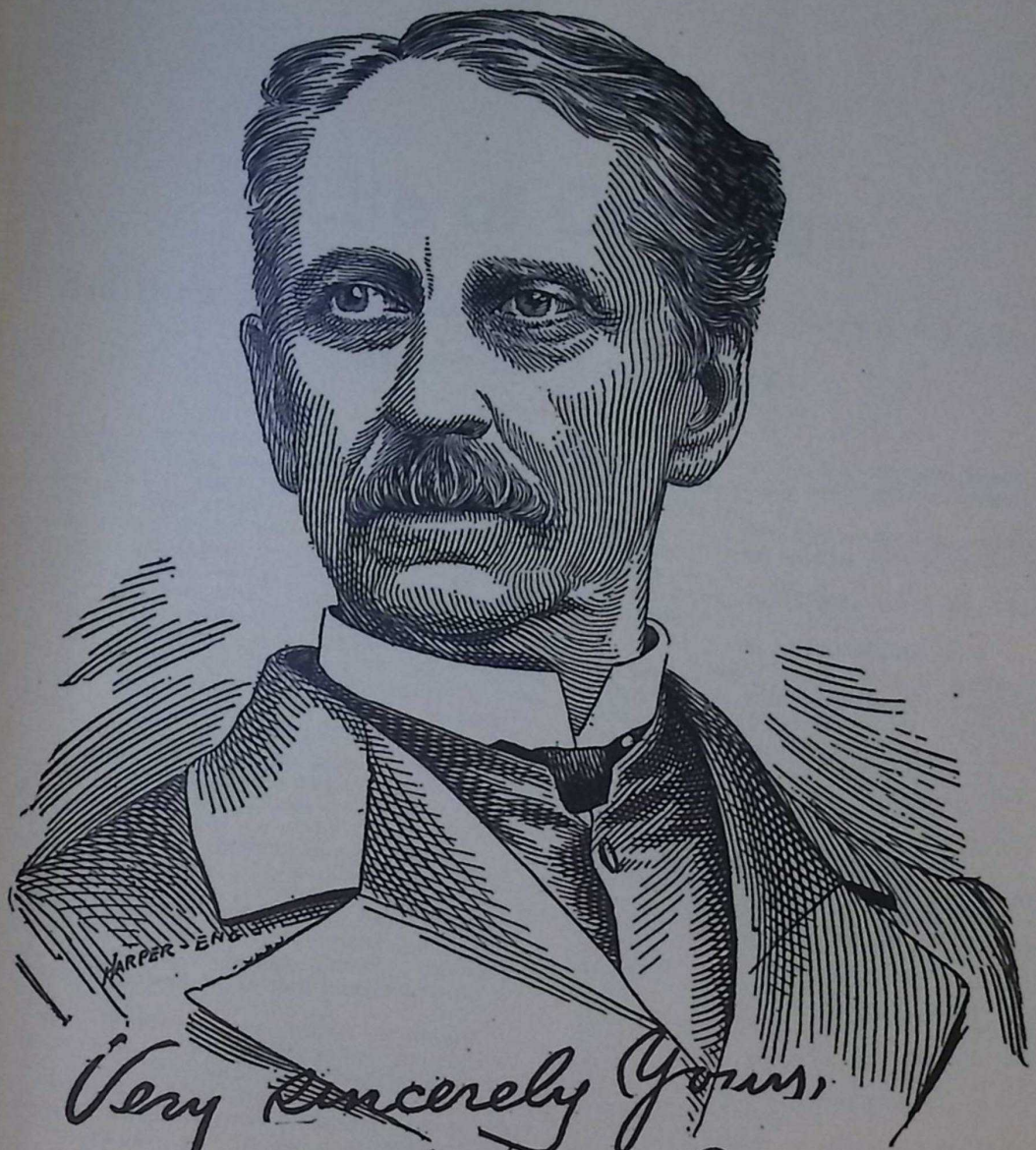
The author once heard Dr. Hoge, in the course of a powerful sermon on the life and death of Stephen, read in his impressive manner that well-known Biblical reference to the first Christian martyr and declare, "I had rather that this epitaph be written of me, humble as it may seem from the worldly point of view, than to receive the most eloquent eulogisms pronounced at the bier of kings and princes."

Now that Dr. Hoge, like Stephen, has gone to his God, this incident seems prophetic, even the description so well fits the great preacher of our time. For of whom could it be so fittingly written that he was a man of good report, full of faith, and of the Holy Ghost, and of power.

Like the benediction after prayer comes the end of this Godly and brilliant man. He was great only as he was good. His life has been a blessing to his fellowmen, but by his death he will receive his own reward.

To this sweet thought the author dedicates this little volume which is cast upon the waters of Life with the hope that if it is worthy the world will find it after many days.

Richmond, Va., January 6, 1899.



Very Sincerely Yours,

Moses D. Hope

Life of Dr. Hoge.

His Was a Model Career That Might Serve as an Example for Young Men.

It is not the purpose of this pamphlet to set forth the story of Dr. Hoge's long and useful career. His life has been a stirring one from his youth, and though he followed a quiet walk, his adventures and experiences would make an intensely interesting volume. The purpose of this brief narrative is only to give the thousands of readers throughout the country, who knew and admired the man as a noble type of the Virginia Christian gentleman, some idea of who he was and what he did to enlighten, elevate and help his fellow man.

The deeds of good men survive them long. Truly may this be said of him years hence when the influence of Dr. Hoge's great work will be noted with pride by his relatives, friends and admirers. His name has been a household word in Virginia for half a century. An honored name it was, and to his descendants it will be an imperishable heritage so long as patience, courage, truth, kindness, character and piety are held in reverence by them.

Dr. Hoge was a noble specimen of manhood. Whether regarded as an orator, author, scholar, philanthropist or patriot he held by the right of individual merit a conspicuous place in the front ranks of American thinkers. His career was one of long continued usefulness. He loved man because he was a man. His devotion to duty was a helpful example to all who "know the right and do approve it, too." He was generous, kind, patient, sympathetic. He was a faithful friend, a devoted husband, a loving father, a tender counsellor. His was a beautiful life. Well may he have peered through the dim vista of a long and well-spent career when death called him to a higher existence, then closed ter for having lived in it and passed into the presence of his Creator calmly and peacefully—

his eyes to the world he had made bet-
"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

A VIRGINIAN.

Moses Drury Hoge was a native Virginian. He was born and reared in this State, lived in Virginia all his life, and did his great work in Virginia. He first saw the light on September 25, 1818. His ancestors on his father's side were sturdy Scotch Presbyterians, who left their native heath and emigrated to America away back in 1736. They came to Virginia and settled in Frederick county on the domain of Thomas Lord Fairfax, of Colonial memory. These colonists were people of intelligence and influence in the community in which they lived. They took a lively interest in all affairs that pertained to the welfare of their country. And so the Hoges were looked upon as thrifty, loyal sons of Scotland with the interests of their native land at heart.

After they came to Virginia it was not long before they were identified with the best social and political elements in the community where they settled. They were industrious, sober people with firm principles of right-living. Their strong convictions and the rigid way in which they observed these convictions in their daily lives, while a matter of comment from time to time among their neighbors, commanded the respect and confidence of everybody who knew them, and gave them a prominent place in the county as public-spirited citizens.

It is a somewhat peculiar fact that Dr. Hoge's grandfathers on both sides filled with great credit to themselves and honor to the institution the position of president of Hampden-Sidney College, which has long been one of the leading institutions of learning in the South, and since its establishment has been the Presbyterian educational centre in Virginia. It has turned out a large number of the leading Presbyterian ministers in this country including the subject of this sketch himself, who has always shown a lively interest in its welfare, and who has for half a century been proudly referred to by the professors in the college as one of its most distinguished and beloved alumni.

His grandfather, Dr. Moses Hoge, was a man of broad culture and great executive ability. He was one of the most eminent ministers in the Presbyterian Church in Virginia. A finished orator in the pulpit, and a man of broad resources, keen powers of observation, and thorough knowledge of human nature, his sermons produced profound impressions upon intelligent hearers, and resulted in inestimable good for the cause he represented. He was spoken of by John Randolph of Roanoke, in one of his letters, as the most eloquent man he ever heard in the pulpit or out of it.

The good influence of his work and of his home life was the means of leading three of his sons to enter the ministry. They were Dr. James Hoge, of Columbus, Ohio; Rev. John Blair Hoge, of Richmond, Va., and Rev. Samuel Davis Hoge, who was Professor of Natural Sciences in the Ohio University at Athens.

Though a young man at the time of his death he distinguished himself during the brief period he occupied that position as an educator of no mean ability. He left two sons, who became ministers of the Gospel. One of these was the late Rev. Dr. W. J. Hoge, and the elder the subject of this sketch.

SOME OF HIS RELATIVES.

The youngest son of Dr. Moses Hoge, of Hampden-Sidney College, was Dr. Thomas P. Hoge, the only one of his four sons, who did not become a minister of the Gospel. He was a well-known physician and was at one time an extensive planter in Halifax county, Va. He was a devout Christian and an elder in the Presbyterian Church. He had two sons, both of whom were killed in the same battle during the civil war. One of them was captain of an artillery company when he was scarcely eighteen years of age. He fell mortally wounded while directing the movements of his command in the thick of the fray.

When Dr. Hoge's uncle, Dr. James Hoge, was a young man, he removed to Ohio, then a frontier State, and settled there. He went in the capacity of a home missionary and took up his residence at Franklinton, where a fort for protection against the attacks of the Indians had been established. He purchased a farm on the opposite side of the Scioto river, and built the first house where the handsome city of Columbus, the capital of the State, now stands. Through his influence the asylum for the deaf and dumb and other philanthropic institutions were built in Columbus. He induced Dr. Hoge's father, shortly after he had been licensed to preach, to remove to Ohio. He was a man of studious habits, conciliating manners and great ability as a preacher and teacher. But for his death at the early age of thirty-three he would have attained great distinction as an orator and educator. After his death all of his family returned to the South.

ON HIS MOTHER'S SIDE.

On the maternal side Dr. Hoge was descended from the family of Lacys, who also emigrated from England to Virginia in early Colonial times, bringing with them the esteem and confidence of the best people residing in their community. They were people of influence and refinement like many others who during the same period left the Mother Country to seek fortune and adventure in the new and even then far-famed land in the Western Hemisphere. They too took a prominent position in the social and political life then prevailing in their Virginia home, and soon were looked upon as representative citizens of the country.

His grandfather was the Rev. Dr. Drury Lacy, President of Hampden-Sidney College, and a minister of great eminence. He was an able, devout man of worth. Two of his sons became ministers, the Rev. William S. Lacy, of Louisiana, and Rev. Dr. Drury Lacy, formerly President of Davidson College, a well-known institution of learning in North Carolina. He afterwards resided in Raleigh, North Carolina. Many of the remoter descendants of both Dr. Hoge and Dr. Lacy entered the office of the ministry. On both sides, therefore, Dr. Hoge is emphatically of the tribe of Levi.

HIS EARLY LIFE.

Dr. Hoge's early life was spent in Prince Edward county, Virginia. He was fond of reading when a mere child, and manifested interest in his early studies Frequently he would sit up until after midnight absorbed in some story or essay. Early in life he acquired the habit of systematic work. He was never a bookworm, though his reading was broad and comprehensive. He trained himself

to think almost from the time he first entered college. With the influence and example of uncles, father and grandfathers before him, all of whom had been able, thoughtful men, careful students, and impressive pulpit speakers, it may be readily seen that Dr. Hoge's tastes and habits naturally drifted into higher educational channels. When a young man at Hampden-Sidney College he took a high stand in his classes and showed all the evidences of a student. The results of his work were noted with pleasure by his teachers, who silently predicted that young Hoge would worthily succeed his grandfather in the ministry.

After completing his collegiate course he pursued his theological studies for a while, and then taught school for a short time. When he was ordained to the ministry the occasion was regarded as a notable one. There were present a long line of distinguished pulpit orators of the Presbyterian Church, including a number of his relatives, and the exercises were unusually impressive. The young minister's sermon before the ordaining council is said to have been one of great power, and gave promise of abundant harvests in his chosen field of work. Even at that early age he proved himself to be a speaker of ability. This was considered natural, as the Hoges had been pulpit orators for several generations before him.

II.

AS PASTOR IN RICHMOND.

Dr. Hoge came to Richmond in 1844. He was then twenty-six years old. With great energy he entered the work in this city as the assistant of that able and eloquent divine, the late Reverend Dr. William S. Plummer, then pastor of the First Presbyterian church, and one of the greatest pulpit orators the South has ever produced. As assistant his pastoral work had special reference to the supply of a mission chapel. He was remarkably successful in his labors. Combining power as a preacher with great physical endurance, faithfulness and patience in his pastoral duties, he steadily strengthened his hold upon the people with whom he was associated, and gathered in the chapel worshippers enough to open the way for the organization of the Second Presbyterian church. He was naturally called to its pastorate and was duly installed. The church was dedicated in 1848, and was enlarged and beautified in 1873.

When the zealous young minister first gathered his little congregation in the lecture-room it was composed of eighty-two members, with the following elders: John B. Martin, Michael Gretter, Guernsey L. Denison and Richard Sterling. The deacons were Robert McClellan, Robert Cochrane, John M. Sheppard and Robert A. Payne. Most of these have long since gone to their rewards.

The church flourished almost from the beginning, as the faithful young pastor labored day and night for its success. As new members were gathered into the fold and the old ones strengthened in their spiritual life the pastor worked on harder and harder for the extension of the Master's cause. The Second Presbyterian church became one of the finest church buildings in Richmond. Few churches in the city have so large and influential a membership. Its congregation includes many of the most prominent citizens of Richmond.

SENT OUT TWO COLONIES.

Few churches in Virginia have sent out more branches and not many have equalled it in its contributions to the general couse of spreading the Gospel at home and abroad. Among the young men reared and trained in it a large number have entered the Gospel ministry.

Within twenty-six years the Second Presbyterian church sent out two colonies—one in the West End and one in the East End. The former was the Fourth Presbyterian church, as first located on west Grace street. The name was subsequently changed to the Church of the Covenant, and the original property sold that a new site might be purchased and a better house of worship erected. The church afterwards worshipped in a pretty stone structure near the corner of Park avenue and Harrison street.

Another colony of Dr. Hoge's church was the Old Market-Hall mission, which grew to be one of the most flourishing churches in the eastern part of the city. This was one of the most successful enterprises of Dr. Hoge's ministry in Richmond. It was in 1887 that he commenced to hold regular services in the spacious hall over the Old Market.

These services were successful from the start. The size of the congregations grew steadily larger until the audiences that gathered from week to week to hear the eloquent and earnest preacher expound the Scriptures and appeal to the ungodly to forsake their evil ways and turn unto the Lord, taxed the great hall to its seating capacity.

For several years Dr. Hoge preached there every Sunday night, after having preached twice during the day in his own church. In connection with the work a flourishing Sabbath school was established, Bible classes and weekly lectures held, house to house visitations made, and all the agencies by which the temporal and spiritual good of the people in that part of the city could be advanced were employed.

So large did the work become that Dr. Hoge found it impossible to continue to

preach three times every Sunday and personally to satisfy the requirements of two congregations, as he wished to do, and in consequence the Rev. L. B. Turnbull was called as an assistant to Dr. Hoge, his chief charge being the Old Market-Hall mission. Mr. Turnbull became pastor of Old Market-Hall church after its organization, and the work was pushed forward with great success. Mr. Turnbull resigned his charge to accept a call to Durham, N. C., and Rev. James E. Cook, one of the young ministers who grew up in the Second Presbyterian church, and who had just completed his theological course, was installed as pastor of the Old Market-Hall church, and at once entered upon his work with great energy. A lot was purchased on east Franklin street, and a handsome house of worship erected. The name was changed to Hoge Memorial church, in honor of him who founded it.

OF BROAD REPUTATION.

Dr. Hoge's reputation as a preacher and an earnest, faithful pastor was broader than the continent. Invitations to the presidency of Hampden-Sidney College, and other institutions of learning, to become pastor in Lexington, Va., Charleston, New Orleans, Nashville, St. Louis, Philadelphia, Brooklyn, New York, and many other cities, never tempted him from the field of his first labors. He loved Richmond with a tender devotion, and he stated on more than one occasion that he wanted to spend his life and die in this city. It has fallen to the lot of few men to attract such large and appreciative congregations as habitually attended his ministry not only in Richmond and other Virginia cities where his name was sufficient to draw a large audience, but wherever he went to preach or lecture. On one occasion the rumor got abroad, without Dr. Hoge's knowledge, that he was favorably considering a call from another city. The next morning the daily papers published a long list of names of the most prominent people of all denominations in Richmond asking him to remain here. Another evidene of his popularity, which touched him at the time was a letter of similar character signed by every man in the Tredegar Iron Works who was able to write his name.

Long after reaching his three score and ten years, though the demands upon his time outside of his own large congregation, and outside of the religious field have been many and exacting, the prominent and faithful pastor never had an assistant until in 1898. Rev. Donald Guthrie was called as co-pastor of the church. During all these years of complicated labor his health and strength were wonderfully spared him despite a prodigious amount of work. Besides the performance of almost innumerable, but often unnoticed, pastoral duties, up to a short time before his death he preached regularly twice on Sunday and every Wednesday night, often officiated at funerals and marriages, attended many board and committee meetings, and yet found time to answer hundreds of letters.

Indeed he distinguished himself as a writer of notes and letters. Few men could seize a pen and paper and dash off so graceful a note. These he wrote in great numbers. They are models of expression of good taste, and hundreds of people hold them as treasures.

Dr. Hoge was always prompt in visiting the sick and afflicted. He was one of the most benevolent, generous and charitable men in Richmond. No small part of his work was ministering to the comforts and needs of those in trouble. He was closely identified with many of the leading benevolent and philanthropic movements in Richmond, and his influence and advice in these was always eagerly sought. Despite his many arduous labors this zealous, faithful man of God was ever loyal to duty as a student, for the three or four discourses which he delivered each week were carefully thought out and were the result of intellectual toil and travail.

HIS POPULARITY.

Dr. Hoge's popularity was not confined to his congregation, nor indeed to any sect or creed. He was known and loved of all men. When the forty-fifth anniversary of his pastorate in Richmond was celebrated on February 27, 1890, it was a notable event. The celebration was determined upon by his own people, but everybody seemed anxious to do honor to the man. Congratulations were showered upon him from all quarters of the globe. Bishop Randolph, of the Diocese of Virginia, represented the Episcopalians; Bishop A. W. Wilson, of Baltimore, spoke for the Methodists; Hon. J. L. M. Curry, United States Minister to Spain, for the Baptists and other equally prominent men for other denominations and for other bodies of Christian workers, told how beautiful had been his ministry. Among the most striking addresses delivered during the evening was that of Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian church, New York, who paid a high tribute to the preaching and pastoral work of Dr. Hoge. Others who took part in the exercises were Governor P. W. McKinney, Lieutenant-Governor J. Hoge Tyler, Mr. M. M. Gilliam, Colonel C. R. Barksdale, Rev. Dr. Peyton H. Hoge and Rev. Dr. Robert P. Kerr.

Resolutions setting forth a testimonial of congratulation and affection, and a

lofty tribute to Dr. Hoge's ministry were read from the Presbyterian Pastors' Association, and letters of congratulation from hundreds of well-known people were received, among them being Rev. William Johnston, D. D., of Belfast, Ireland; Rev. Matthew Kerr, of Cork, Ireland; Hon. Thomas F. Bayard, United States Minister to England; Rev. B. M. Pelmer, D. D., L.L. D., of New Orleans; Professor John B. Minor, L. L. L., of the University of Virginia; Rev. Dr. Charles Minnegerode, of Alexandria; and many prominent people from both sides of the Atlantic. The press in various parts of the country published editorials upon this occasion, which proved a landmark in local annals, and a great popular recognition of the services of Dr. Hoge, and an unmistakable expression of the public's belief in his piety, zeal and ability.

FIFTIETH ANNIVERSARY.

If this celebration proved a notable event in the history of the city, equally as much so was that which commemorated the fiftieth anniversary of his pastorate. This was observed with all the good taste and impressiveness proper to so important an occasion, one which did honor to a noble man's record so striking and unprecedented. To have followed any single calling for fifty years stamps a man as a success in his line. But when a minister of the Gospel has walked in and out among one people for half a century as preacher, adviser and friend, he belongs to the whole people, and not to one church or one denomination.

The celebration commenced on the 19th of February, 1895, when the late lamented Major Lewis Ginter, at his palatial city residence, tendered Dr. Hoge a dinner, which was the most eloquent and beautifully-appointed private entertainment ever given in Richmond. The event was equally notable because of the gathering on that occasion consisting of eminent ecclesiastes of several faiths. The remarks of Rt. Rev. A. Van de Vyver, Bishop of the Catholic Diocese of Virginia, as well as those of the other ministers present, will long be remembered for their sympathetic spirit.

The celebration by Dr. Hoge's own congregation began at 6 o'clock on Tuesday evening, February 26th, with the inauguration of the social features. During the day Dr. Hoge was constantly receiving letters and telegrams of congratulation, and many of his admirers sent him individual tokens of remembrance. An elegant banquet was served in the evening, at which, aside from Governor and Mrs. Charles T. O'Ferrall and the clergy of the city, the only person from Richmond invited was Mr. George Gibson, one of the deacons in Dr. Hoge's church, and the last remaining member of the original organization, who was present at the installation of his beloved pastor.

HANDSOME TESTIMONIALS.

The public reception followed at the Masonic Temple, and at times during the evening the Grand Lodge room, stairway, corridors, and the grand banquet hall were so crowded that it was almost impossible for any one to move in any direction. There were handsome testimonials from the ladies of the Hollywood Memorial Association, R. E. Lee Camp, Confederate Veterans, the Board of Managers of the Congregation of Beth Ahaba Synagogue; the First Regiment, Virginia Volunteers, the Richmond Howitzers, the Stuart Horse Guard, the Richmond Light Infantry Blues, and many other well-known organizations. The celebration was continued on February 27th. On that day the organist and choir of his church presented him with a most artistically-wrought Lorber Kranz (laurel wreath), the ladies of the Benevolent Society sent him a purse of gold, and testimonials of affection and appreciation of his labors were presented by the leading members of his church, the pastor, elders and deacons of the Old Market church, and a committee from the Church of the Covenant. On the following night Dr. Hoge was greeted by an immense audience at his church. He preached a historic sermon of great interest, setting forth a review of his fifty years' pastorate.

The dissimilarity between the two great celebrations was remarkable, great care having been taken to avoid at the fiftieth anniversary anything that occurred at the forty-fifth. Each was unique in itself and each of its kind was an unsurpassable tribute of admiration and affection to a minister in whom the world found a rare combination of goodness and greatness.

GROWTH OF HIS CHURCH.

The growth, both spiritual and temperal, of Dr. Hoge's church since its organization was remarkable. It wielded a powerful influence for good over not only the Richmond community, but the State at large. Starting from a mere handful of faithful Christian workers it gathered in its membership from time to time a long line of distinguished people representing all professions and callings in life. It was on the 27th of February, 1845, that Dr. Hoge was installed pastor of this church. Rev. Dr. Leyburn preached the ordination sermon and Rev. Dr. Plummer delivered the charge to the pastor. The house of worship was then but a small lecture room. In a few months it was found that this was too small for the needs of the congregation, and plans were adopted for the erection of a more commodious house of worship. Mr. Samuel P. Hawes,

father of S. H. Hawes, afterwards one of the leading members, and the pastor himself obtained a model for the new building and the services of an architect in New York city, who drew up the plans in accordance with which it was erected. The dedication hymn was composed by the late John R. Thompson and introduced into the hymn book subsequently authorized by the Presbyterian General Assembly.

In the process of time the building was found too small for the steadily-increasing congregation, and so it was enlarged by throwing a transept across the eastern end, thus adding two wings to the building, which was enlarged and beautified at the same time. This was done by Mr. George Gibson.

An incident connected with the early history of the church gives an idea of the growth of the city westward. When it was proposed by the officers of the First Presbyterian church to purchase the lot on which the Second Presbyterian church now stands, an influential member vigorously opposed the proposition on the ground that the site was too far up town and that a congregation could not be gathered at this remote region. Now the church stands in the centre of the city.

A large number of the young men who belonged to this church have become successful ministers and missionaries. Many of them are occupying conspicuous positions and are everywhere recognized and honored for their successful labors. One of these whom Dr. Hoge often mentioned in tender words was the late Edward Lane, missionary to Brazil. He died like a hero at his post of duty. Four of the former members of this church are now missionaries in foreign fields, while more than half a dozen are useful and honored laborers in the home field.

SOME REMARKABLE MEMBERS.

Dr. Hoge never lost an opportunity to make kind references to the faithful workers in his church. He took occasion once in a public address to pay an affectionate tribute to the memory of two of the most remarkable women who ever took part in the work of the organization. One of these was Mrs. Elizabeth H. Brown, wife of the late Dr. William Brown, who was for a long time Secretary of the Ladies' Benevolent Society, and one of the most faithful laborers in the Christian cause who ever lived in Richmond.

Another remarkable woman who lived and died in the communion of Dr. Hoge's church was Mrs. Jane Schoolcraft Howard. She was constantly intent on some benevolent mission or charitable work and few who met the plainly-dressed little woman on the streets of Richmond knew that her life had been full of romantic interest. There is a little story connected with her life and ancestry which Dr. Hoge himself took pleasure in narrating. Away back during the reign of Queen Anne an Englishman named Schoolcraft, a man of distinguished lineage and of aristocratic type, emigrated to America. One of his descendants was Colonel Lawrence Schoolcraft, a dashing young officer in the Revolutionary war. Colonel Schoolcraft's youngest son was Henry Rowe Schoolcraft, who was a celebrated ethnologist, historian, and won great fame as the explorer of the sources of the Father of Waters. He published a work on the Indian tribes of North America, and another entitled, "The Myth of Hiawatha." The great poet Longfellow got from him the suggestion upon which the beautiful poem, Hiawatha, was founded. During his residence near Lake Superior Mr. Schoolcraft became acquainted with John Johnston, Esq., an Irish gentleman of culture and refinement, and a relative of the Attorney-General of Ireland. While living near Mr. Schoolcraft's he met the daughter of the renowned chief of the Chippewa nation. She was beautiful and the courtly Irishman formed a fervent attachment for her. His manners and deep interest he showed in the proud Indian Princess touched her, and when he wooed her she loved him.

WEDDED THE PRINCESS.

They were married. His eldest daughter, Jane, was sent to Europe to receive an education abroad. When she returned her charms of person and character won Mr. Schoolcraft's heart, and he married her. Of their four children one was Jane Schoolcraft, who became the wife of the late Benjamin S. Howard, who passed away a few years ago at his old home in South Carolina. Her mother, Mrs. Schoolcraft, felt a keen pride in her descent from one of the native kings of the country. She perfected herself in the knowledge of the Indian languages and was regarded as one of the most cultivated women of her day. Her daughter was the woman who labored so faithfulyy for the progress and welfare of Dr. Hoge's church. She assisted her father in all of his literary work and became acquainted with many of the distinguished scholars and eminent statesmen who gathered from time to time at the home of her father after he removed to Washington City.

The history of the manner in which her father lost his interest in the vast domain belonging to her grandmother, the Indian Princess, through the trickery of land agents, would make a readable story in itself. But for this Mrs. Howard might have been one of the wealthiest women in America. Yet she was never heard to utter a word of complaint at so great a reverse. She seldom

referred to her distinguished ancestry even among her closest friends. She rarely mentioned the names of the eminent literary men with whom she associated at her father's home in Washington, but diligently pursued her Christian labors from day to day, accomplished inestimable good by example and by her own faithful services, and withal was modest and retiring.

MANY PROMINENT HEARERS.

Among some of the promient people who worshipped at this church were Judge Robert Ould, whom, two well known members of the bar, neither knowing what the other had said, declared as possessed of the finest intellectual powers of any man in the Commonwealth; John Hampden Pleasants, the brilliant editor of the Richmond Whig; Chief-Justice Chase; many of the judges of the Court of Appeals and of the Federal courts; physicians of national renown; lawyers whose genius and learning made them celebrated; nearly all the Governors of the Commonwealth since the year 1848; editors whose pens illuminated their columns, and many successful teachers and professors in schools and colleges. During the war the great military leaders often worshipped there as well as the secretaries in the different departments of the Confederate government. When the war was over, and when the sad days of the reconstruction came it was a noticeable fact that so many of the Federal officers in command of this military district attended Dr. Hoge's church. Though knowing his devotion to the Confederate cause they held him in no less respect on that account. General Patrick and General Scofield both took pews in his church. They became admiring friends of Dr. Hoge.

There are few cities where the average standard of ministerial merit is higher than in Richmond. It has been the home of a long line of eminent ministers of the Gospel.

With such men to grace the pulpits as Buchanan, Blair, Bishop Moore, Rice, John Kerr, Armstrong, Empie, Woodbridge, Norwood, Taylor, Stiles, Jeter, Doggett, Burroughs and Peterkin, it can be readily understood how the taste of the people has been educated to a high standard of pulpit oratory. With the consciousness of having as his predecessors and contemporaries so distinguished a list of preachers, and seeing before him from time to time, as he entered the pulpit, audiences composed in no small measure of educated men conspicuous in the respective professions, the eminent divine strove to instruct his hearers in the grand precepts of the Bible and to elevate their lives and thoughts to a lofty plain of Christian character. To do this he must appeal to the intellectual as well as the spiritual side. And so by diligent study, keen observation, careful reading and faithful thinking combined with devotion to duty, peace and good will towards men, and an earnest desire to serve the Lord, he became one of the greatest preachers in and out of the pulpit, both in word and deed, that America has ever produced.

III.

AS A PREACHER.

Dr. Hoge was one of the most remarkable preachers in this country. He combiner tenderness and sweetness of nature in rare measure, much of the imagination and fervor of the early apologists, and much of the aggressive spirit and determined force of John Calvin and John Knox. He would have done high credit to the old Covenanter mould. Yet living in calmer days when most of the sects were at peace among themselves, he was peaceable and chairtable, and singularly tolerant of the views of all God-fearing people, He was on the best of terms with mankind.

In a public address in 1889, referring to his relations with other churches and the eminent pastors of his own and other denominations, he said: "I have never bounded my social relations or friendship by denominational lines. It always seemed absurd to me to allow our honest differences of opinion with regard to forms of church government and modes of worship to control our associations and intimacies with persons of kindred tastes and congenial qualities of mind and heart."

And yet he was thoroughly orthodox, a Presbyterian of the Presbyterians, a fearless and ardent advocate of the principles and dogmas battled for and cherished by the reformers of the sixteenth and seventeenth centuries. He recognized the fact, however, that truth is seen from more sides than one, and he was always ready to welcome into the fellowship of his church all who loved and strove to follow the Lord Jesus. While no member of the Westminster Assembly was more devoted to the Presbyterian polity than he, there was nothing of the narrowness of a sectarian about him. His Christianity was broad enough to embrace all who love Christ.

As a pulpit orator his strength was manifold. He preached Christ and the atonement; he preached on the cardinal doctrines found in the Holy Scriptures, all these doctrines resting on Christ. He never announced through the papers a modern sensational theme for his Sunday morning sermon. He did not advertise himself, had no sermons on "How

to get married," or "The influence of the new woman," and did nothing for grandstand effect.

In touch with the world, loving statecraft, an admirer of art, he was a Gospel preacher throughout his long and useful ministerial career. He loved humanity and constantly longed to be the instrument of leading men to salvation.

NO POLITICS IN THE PULPIT.

Few men were so well informed on the political history of America. He took a deep interest in political science, and carefully studied every-day politics. And yet he never carried politics into the pulpit. In a notable sermon to a large colored congregation in 1897 he severely condemned sensational preaching, and particularly preaching which alluded to party politics. "You may discuss politics as you wish when you are not in the house of God, but you must never permit politics to come into this pulpit."

These were his wholesome words to Christians of the negro race, and they were intended to apply to Christians of the white race as well.

While the eminent orator believed in preaching only Christ, he used every legitimate method known to the intellectual world and to homiletics to make his preaching effective. His profound Christian experience and his deep knowledge of the human heart enabled him to suit the Gospel message to every class of sinful humanity. His mind was eminently logical, but his reasoning was overlaid with an exquisite rhetoric that imparted to it a never-failing charm. He was exegetical; he was argumentative; he was philosophic and poetic by turns; he was sometimes gentle, sometimes vehement; he was often dramatic, impassioned, oratorical as occasion demanded. A ripe scholar, he enriched his discourses with treasures from every field of knowledge. His sermons often charmed the mind with the literary flavor pervading them. Pathos and earnest appeals frequently melted the heart. They were always pervaded with intense spirituality. His marvellous insight into character, his clear, comprehension of the springs of action in the souls of men sank deep into their hearts, and one way or another brought forth fruit for good. Not often did he use the word metaphysics, or the word psychology from his pulpit. Yet he was a trained metaphysician, and delighted in the study of psychology. He could analyze the heart and unravel one's motives in the subtlest manner without resorting to technical terms. When he rebuked sin there was no mistake as to his conclusions. His accurate judgement and cultivated taste enabled him to select for his quotations the choicest thoughts of the best authors. His illustrations were clear and striking, beautifying his subject, while flashing vivid pictures befor his audience. He kept fully abreast of the times, and invariably recognized and attacked the multiform foes of Christianity wherever he found them. Whether preaching to the intellectual or the illiterate, to the highest or the lowest, he seldom failed to hold his audience spellbound, for his power of adapting himself to his hearers was remarkable.

POWERS OF DESCRIPTION.

His powers of description were wonderful. With a few bold strokes he brought out his pictures, clear-cut, distinct, striking and appropriate. At times there was a delicacy of touch which bespoke the artist, the master. He spoke extempore. This gave full sway to a voice and action suited to the conveyance of his eloquent thoughts. His preaching appealed to both the intellect and the heart. His vigorous condition and well-preserved mental faculties caused his friends to marvel. They who listened to Dr. Hoge for twenty years often referred in glowing words of praise to some of his brillfant discourses when he seemed to be full of divine afflatus, and to some of his pathetic talks when saddest melody sounded in his voice. His solemn warnings to the unconverted, his prophetic words of wisdom to the church itself, and his tender expressions of sympathy and consolation will long live in the memory of those who knew him only to admire and love him for what he had done for them.

His power to move men for good has been shown in all lands. An Irish correspondent writing from Potrush, Ireland, to the London Messenger said:

"Dr. Hoge has been preaching at Potrush upon a subject which is of great importance at this time, 'The law of the Lord is perfect,' His sermon produced an immense effect. Strong men wept like children."

A well known editor, who years ago was a newspaper reporter in the Senate of Virginia, wrote the following about the eminent preacher:

"I have noticed many times what perfect quiet there is in the House or Senate when Rev. Dr. Hoge is praying. Such attention is shown to very few other ministers. His prayers are short, but they are fervent and eloquent."

On a cloudy day, when the Second Presbyterian church was more sombre than usual, and when the eloquent preacher stood in his oaken pulpit against a dark background of gothic panelling reading the Scripture lessons, and a strong light from two brown-shaded lamps bathed the desk there was a picture for a great artist. There he stood—tall, straight, thin, soldierly. In his face

the light of intelligence shone. Peace, kindness, charity and love for his fellow-man and a longing for his salvation—all suggestive of the noble man of God. Then came his discourse of startling power, and appealing to the unconverted as he stood before his hearers and pleaded with them to turn unto the Master for eternal life. The honesty and religious integrity of the man were so open, his earnestness so touching, and withal there was firmness, force, fire as though inspired by his theme.

"At church with meek and unaffected grace
His looks adorned the venerable place.
Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray."

Such was the pulpit power and influence for good of this faithful, earnest, ever-busy servant of the Lord.

IV.

SCHOLAR, WRITER, PATRIOT.

At the time of his death Dr. Hoge was the most prominent figure in the Southern pulpit. As a scholar others are more capable of judging than I. None but a man of broad mental attainments would have been called upon by distinguished bodies of religious and other gatherings to address them as has Dr. Hoge. He has perhaps addressed more ecclesiastical bodies than any man in America. Many of these were outside of his church. Though not a Mason he has often been called on to address Masonic bodies. His voice has frequently been heard in Jewish synagogues, and he preached and lectured in nearly all the principal cities in the United States. He has spoken in many large assemblies in the Old World, and once in the East had the unique experience of expoundig the Word of God to the Arabs through an interpreter. He has made discourses that rang from one end of the country to the other through the religious and secular press. One of his most splendid efforts not long before his death was his lecture at Richmond College on the historical evidences of Christianity. Another characteristic effort was that before the Presbyterian Ministers' Union when the Anglo-American treaty was the subject under discussion. At the celebration by the General Assembly in Charlotte, N. C., of the 250th anniversary of the promulgation of the Presbyterian symbols, embodying the system of dogmatic theology formulated by John Calvin, known as the Westminster Confession, Dr. Hoge delivered an address which was pronounced by competent critics who heard it as the ablest, most scholarly, thoughtful and eloquent effort heard by them for many years.

Dr. Hoge in 1896 discussed before the General Presbyterian Council in Glasgow, Scotland, the effect of Presbyterianism on National Life. Subsequently he discussed before his Presbytery the relation of Presbyterianism to life in general. This address was repeated in Staunton before a congregation of two thousand Presbyterians, and on the following Monday he gave it again in Lexington, Va. Since then many requests were made of him to deliver the same address before various churches. Dr. Hoge's theme before the last General Assembly he attended was "The Influence of Calvinism, or Presbyterianism, on Foreign Missions." Few men in this country were better equipped for such tasks. He defended Calvinism from the orthodox standpoint, and did so logically and eloquently.

He was a faithful and thorough student and a careful thinker. He read for the improvement of his mental faculties and for the acquisition of knowledge. His was a wonderfully retentative mind. He knew how to apply his information, how to make a practical test of his knowledge. He had a splendid imagination, a remarkably faithful and ready memory and wonderful powers of condensation. His was an intellect strong by nature, well trained and adorned by accomplishments from every field of learning. A well-known college professor who had often heard him preach and lecture said that a young man who attended his church regularly for two years and listened carefully to his sermons from Sunday to Sunday could acquire a liberal education. He was a teacher, and he taught men to think, and to exercise those mental faculties with which they have been endowed.

A FINE WRITER.

Besides being a man of ripe scholarship Dr. Hoge possessed the accomplishment, not common with orators, of being a fine writer. He earned a wide reputation in this field of labor during the five years he was associated with Dr. T. V. Moore in editing the Central Presbyterian. In a scrap-book made by a lady in his congregation, there are many interesting articles from St. Louis, Charleston, Philadelphia, New York, Baltimore and the cities in the East and West about the dedicatory and other public ceremonies in which he took a prominent part. His letters from the Orient are the most treasured selections in many scrap-books in this city.. The following incident described by himself gives a fair idea of the interest of these letters:

"We had to cross the river Litany (the ancient Leontes) near its mouth on our way to Sidon, and there I had an adventure which came near ending my travels

very abruptly. As we approached the Litany, for more than half a mile, we observed that the sea was discolored with its muddy water made turbulent by recent rains. I rode very carefully into the river, not meaning to run any risk, but merely to ascertain its depth close to the shore, intending to return if the water came up to my stirrups; but I had not gone five yards before my horse stepped off a bank into a depth, it may be, forty feet. The river had cut a channel in the sand, and was rushing on to the sea, which was not more than fifty yards distant. I took in the situation at a glance and knew unless I could turn the head of my horse up the stream I would be swept out into the sea. I succeeded in doing this and urged him up against the bank. He made an effort to climb up, and got his fore-feet on the shore, but the treacherous sand gave way and he fell back again. The second time he was more successful, and after a gallant struggle succeeded in getting out. I never saw a more frightened company than my friends on the shore. They knew that they were utterly powerless to assist me, and did not believe that I could possibly escape."

Many of his newspaper articles were fine specimens of literary style and choice diction. He had the power of smooth expression, and was greatly assisted in his writing by a broad and comprehensive vocabulary acquired through years of reading and sudy. He knew the meaning and value of words. His thoughts were clear and well worked out. Naturally it was an easy task to clothe them in a manner worthy of their meaning.

A PATRIOT AMONG PATRIOTS.

As a patriot he was active and loyal. No man felt a keener interest in his country and his State.

He was a Virginian of the old school and he loved his native State and her people. He watched with concern the political condition of the country, and of the city. He never compromised where principle was involved, and he was quick to rebuke the demagogue in politics. He was the honored chaplain of the First Regiment of Virginia Volunteers, and few military men took a livelier interest in the volunteer service. In consequence he was greatly beloved by the military organizations. On the occasion of the fiftieth anniversary of his pastorate the entire force of white volunteers in this city—artillery, cavalry and infantry, and the veteran camps as well—paraded with bands of music and banners to the hall where the festivities were in progress, to pay respect to the venerable minister. He was a Confederate to the core, and no important ex-Confederate occasion in Virginia was considered "regular" without Dr. Hoge's presence and prayer for heaven's benediction. Withal he was a staunch American. He realized the fact that the war ended save in memory at Appomattox.

By invitation of the Virginia Legislature he delivered an oration at the unveiling of the Jackson statue, in the Capitol square, presented by English gentlemen to the Commonwealth of Virginia, in October, 1875. An immense throng gathered at the ceremony, and the scenes and incidents of that memorable day are yet fresh in the minds of hundreds of Virginians who heard the eloqeunt address. At the unveiling of the Lee statue he was a conspicuous figure, while he took prominent part in the ceremonies incident to the unveiling of the beautiful monument erected on the Hermitage road in honor of General A. P. Hill. He participated in a number of more recent notable events. Among the greatest of these was the reinterment of the remains of President Jefferson Davis in Hollywood. The solemnity, impressiveness and eloquence of the great preacher on this occasion, where simplicity rather than formal ceremony was the rule, appealed to the immense throng assembled in serried ranks around the cemetery square to do honor to the representative of a loved though lost cause.

At the unveiling of the Confederate Soldiers' and Sailors' Monument in Marshall Park, Dr. Hoge was a striking figure and a personage of interest to many who then visited the city for the first time. In every public event of notable importance for nearly half a century he has taken a lively interest, and no citizen of Richmond ever held the welfare, progress and material and spiritual growth of the city closer to heart. He was a patriot of patriots.

V.

AS CONFEDERATE CHAPLAIN.

When the civil war commenced Dr. Hoge volunteered as chaplain in the camp of instruction, Camp Lee, as it was called, occupling the site now known as the Exposition Grounds. He did not resign his pastoral charge, but that he might preach to the soldiers every Sunday, he made an arrangement with his intimate and beloved friend, Rev. Dr. Thomas Verner Moore, then pastor of the First Presbyterian church, by which Dr. Moore preached for him while he himself preached to the soldiers, and in turn he filled Dr. Moore's pulpit at night. The newly-enlisted regiments were drilled and equipped at Camp Lee for service in the field. They remained there for weeks or months as the case demanded, and during Dr. Hoge's connection with the camp about a hundred thousand men passed through it.

During his preaching and ministerial work among the soldiers there, Dr. Hoge learned to his regret what a pitiful destitution of Bibles there was among the soldiers. His heart was touched by this discovery, and he promptly sent to Nashville and Charleston for as mnay as those cities could spare. Then he made an appeal to the people of Virginia for as many copies of the Scriptures as they could spare from their own families. The supply was nothing like sufficient. To illustrate how eagerly the men showed their desire for Bibles, once when a box from the West was received, Dr. Hoge stood on a caisson, and with a large number of Bibles and Testaments before him, announced that he was prepared to distribute them. At once there was a wild scramble of men with extended hands, pleading for the books.

About this time the Virginia Bible Society proposed that Dr. Hoge should make a voyage to England to obtain a supply of religious literature from the British and Foreign Bible Society. Dr. Hoge was eager to go. He saw an opportunity in this mission to do good, and he was ready in a single night to take his departure. A voyage across the ocean was no easy matter then. The Confederate ports were under rigid quarantine by the Federal navy, and he who attempted to elude their ships, did so at his own peril. Tnere were no modern searchlights then, however, and on dark nights craft often ran in and out of the harbors and escaped the enemy after exciting chases.

RAN THE BLOCKADE.

All preparations complete Dr. Hoge went to Charleston, whence he was to sail for England. It was in the dead of winter, 1862. One stormy night when not a star was out and when angry clouds hovered over the harbor, the craft upon which the Confederate chaplain took passage extinguished all her lights and stole out of port. It was a risky undertaking. While the vessel steered clear of every craft that appeared a trifle suspicious Dr. Hoge felt deeply anxious about the success of the adventure. The vessel seemed to be under providential guidance. Without encountering a single obstacle, she ran the blockade and reached Nassau in safety. Here the Confederate chaplain felt a great relief, for the way was now comparatively open for the rest of his voyage. At Nassau he embarked in a little schooner for Cuba, where he took passage in a coasting vessel for the Danish Island of St. Thomas. There he took the Tasmania, of the Royal Mail Line, from Brazil to Southampton, and reached England by four successive voyages.

At that time the Hon. James M. Mason was in London awaiting the recognition of the Confederate government, a recognition that never came. Mr. Mason was personally acquainted with the Earl of Shaftsbury. One day while making him a visit he mentioned Dr. Hoge's arrival and the object of his voyage. His Lordship requested that Dr. Hoge should come to see him, promising at the same time that he would do what he could to assist him. The Earl of Shaftsbury was the British and Foreign Bible Society, besides being a man of broad influence throughout Great Britain. He became personally interested in the mission of the Confederate chaplain and called a meeting at which Dr. Hoge was requested to make an address, setting forth the purpose of his errand. He was the only person from the South who had ever publicly addressed that body. Coming as he did from the beleaguered capital of the Confederacy, during the most critical period of the great struggle, he was given the closest attention by the large assembly. His plea for religious literature for the Southern soldiers was eloquent, impassioned and touching alike. It resulted in a free grant of 100,000 Bibles, 50,000 Testaments and 250,000 portions—the Psalms, Proverbs and Gospels—bound separately and well suited for the coat-pockets of the soldiers. The value of this grant was 4,000 pounds, or $20,000.

Dr. Hoge remained in London several months looking after the shipment of these Bibles on the Confederate blockade-runners. Only a few boxes could be sent at the time, as most of the space of these vessels was occupied with provisions and munitions of war. Some of the vessels bearing the Bibles were captured, while running the blockade. About three-fourths of the books reached the Confederacy. This was during the third year of the war.

ON A DIPLOMATIC MISSION.

Leaving London Dr. Hoge accepted an inviation to meet Hon. L. Q. C. Lamar in Paris on an important diplomatic mission. Mr. Lamar was sent to Russia and France and other European countries in 1863 with a vew to having the Confederate States recognized by them as an independent government. He learned that Dr. Hoge was in London and it was arranged that the latter should meet him in Paris and obtain a personal interview with Emperor Napoleon III. in reference to officially recognizing the Confederacy. Through Mr. Lamar it was agreed that the Emperor would meet Dr. Hoge and give him a hearing about 10 o'clock one morning several days after he arrived in Paris.

Meanwhile the Diplomatic Corps of the United States government learned the object of Dr. Hoge's coming, and at once an effort was made to have the Emperor cancel the engagement. This movement was successful and the proposed interview was broken up, the Emperor claiming that important affairs of state rendered it impossible for him to receive any visitors at that time. Dr. Hoge learned through Mr. Lamar that a plan was on foot to prevent him from securing an audience with the Emperor and that it would probably succeed, so he did not remain in Paris long enough to be informed that His Majesty would be unable to meet the appointment as previously agreed to.

THANKED BY GENERAL LEE.

When he returned home Dr. Hoge offered many a prayer of thanks to God as he rode along the soldiers' lines and saw hundreds of men reading the little red-edged volumes he had gotten in England.

One day he sent a copy of these Bibles to several of the great Confederate leaders, with a note to each, explaing how they had been brought from England. In return he received letters of acknowledgment, which until recently were never published. One of them was from the brave and devout Lee, and illustrates the Christian spirit of that noble hero.

"Camp, Orange County, March 10, 1864.

"My Dear Sir:

'I received some time since your very kind note of November last accompanying a specimen copy of the Bibles you obtained during your late visit to England. I am very much obliged to you for so acceptable a gift, and pray that I may be able to practice its holy teachings. The success which attended your expedition and the number of Books of Scripture you procured, is a subpect of devout thanksgiving to God, and of hearty congratulation to yourself.

'With feelings of gratitude for your prayers, and kind sentiments and earnest wishes for your welfare, I am, with great respect and esteem,

"Very truly yours,

"ROBERT E. LEE.

'Rev. M. D. Hoge, D. D."

Other kind letters were received from General Richard S. Ewell, General R. E. Rodes, General Joseph E. Johnston, and General J. E. B. Stuart, who wrote: "I had the good fortune to hear General Lee read your letter to him, in which you speak of having secured a large amount of valuable religious literature in England for the use of the Confederacy. Please find enclosed $36, which I wish expended for detached portions of Scripture—the Gospels preferred—which I wish to distribute among my friends in the ranks."

When Dr. Hoge returned from England he delivered an address at an anniversary of the Virginia Bible Society, in St, Paul's Episcopal church.

His success in running the blockade and securing the large amount of religious literature for the Confederate soldiers far surpassed the expectations of the body that sent him. Letters of grattitude and congratulation were showered upon him, and when he appeared before the meeting of the society to give an account of his work for that organization, one of the largest audiences ever gathered in the spacious structure greeted the speaker.

VI.

TASTES AND CHARACTERISTICS.

Dr. Hoge's home where most of his best work was thought out was at the northeast corner of Fifth and Main streets, on a lot adjoining his church. The house was long years ago the home of Major Gibbon, a soldier in the Revolutionary War. It is a four-story brick building. His study was in the hall-room of the second floor. He was a late worker. In the small hours of the night, often after 2 o'clock, when the street-cars had ceased to run, and when the city was in slumber-bound he sat down to study and find that quiet and privacy denied him during the day. Nearly every night after 12 o'clock a light could be seen burning through the window of his study.

And yet he was an early riser. Frequently by 7 o'clock he was seen on horseback galloping along country roads or through the woods drinking in inspiration for the beautiful thoughts that illumined his discourses. These were his studies for pictures from nature.

As a comforter Dr. Hoge greatly excelled. His illustrations came largely from the Scriptures, and his language was soothing and helpful. Whether in the pulpit, in crowded streets, or in the dim light of the sick-room he could exercise this ability to comfort in his sermons, his prayers, or his quiet talks. His home life was a beautiful one. No man was tenderer, more considerate, kinder in his household relations. His wife who was so long the joy of his life preceded him to the grave more than twenty-five years.

His most intimate friend among the Presbyterian divines was Dr. Thomas Verner Moore, who was long pastor of the First Presbyterian church. Next to him perhaps, was Dr. Duncan, of the Methodist church; and in later years Dr. Minnigerode became one of his closest associates. Other intimate associates were the late James Pleasants and the late Major Lewis Ginter.

Whether on horseback or afoot, Dr. Hoge was a striking figure. In appear-

ance he was tall, straight, thin, and soldierly. His complexion was tawny and his face was wrinkled, though not from old age, for his face was always full of deep lines. He had the bearing of a military man, but with the air of gentleness instead of sternness. His head was poised high above his shoulders. He wore no beard—only a short moustache. His eye was piercing, his manner nervous. The face was a notable one, blending piety and intelligence, kindness and strength. He was one of the most approachable of men, always cordial and considerate for the feelings of others.

Socially Dr. Hoge was a most engaging person. He was unmistakably high-bred. He would be picked out in a multitude as a gentleman. A sincere democrat and a punctilious person of the old school, he was affable and at ease in any social gathering—whether in court circles abroad, high military or political circles at home, or in the modest, humble walks of life. In a public address he declared that the only aristocracy which he recognized was that founded on brains and public service.

While at home Dr. Hoge usually occupied his own pulpit during both services on the Sabbath, though it often gave him rest to invite some other minister to preach for him. Until a few years before his death he preferred to go abroad for recreation. The bracing effect of the voyage and the change of social life and scenery of travel in the Old World secured for him rest and recreation and fresh stores of information for his sermons and addresses.

HIS TRAVELS ABROAD.

He believed that a tour through Palestine was an important part of a ministers' education. "I can never forget," said he in a public address, "the thrill experienced on the bright morning when from the deck of the steamer I caught sight of the dim outlines of Mount Carmel, and the blue hills of Judea, and the promontory on which Jaffa stands and the low-lying coast fringed with yellow sand, and when the irrepressible exclanation came, "There is Palestine, at last!"

His Oriental tour took in the cities of Alexandria, Cairo, Jerusalem, Beyrout, Damascus, the ruins of Baalbeck, Tyre, Sidon and Ephesus, and the cities of Rhodes, Smyrna and Constantinople.

During his foreign travels he met and heard preach Drs. Caesar Malan, of Geneva, Bersier, of Paris, and Cook, the great Polemic, of Belfast. Several times he heard Dean Stanley in Westminster Abbey. He also listened to a sermon from Dr. McGregor, of St. Cuthbert's, in Edinburgh, who was regarded by many critics as the most eloquent divine in Great Britain.

Dr. Hoge also enjoyed the opportunity of hearing Maurice, Liddon, Farrar and the Bishop of Canterbury, Dr. Tait; and of the Presbyterian Church, Cumming, Candlish and James Hamilton of Regent Square, and A. H. K. Boyd, author of "Recreations" and "Graver Hours of a Country Parson." He often heard Spurgeon while abroad, and once the fervid and eloquent Punshon, of the Wesleyan church.

VII.

HONORS CONFERRED UPON HIM.

There are few ministers in America who have been the recipients of so many honors and high tributes. He has often been appointed to positions of responsibility by the Southern General Assembly of the Presbyterian church. In 1875 he was unanimously elected to the moderator's chair in the assembly which met in St. Louis, Mo. The following year, when the assembly convened in Savannah, Ga., he advocated with great power, and carried by overwhelming majorities, two measures vigorously opposed at that time by some of the most influential members. These were the establishment of "fraternal relations"—not "organic union" —with the Northern Presbyterian church, and the sending of commissioners to represent the Southern church in the Alliance of the Reformed churches of the world. In 1877 he was a delegate to the Pan-Presbyterian Council, which met in Edinburgh, Scotland.He was also a delegate to the meeting of the Evangelical Alliance, which met in New York in 1873, and it was before this body that he made a powerful address in vindication of the civilization of the South. In 1888 he was sent as a commissioner to the Alliance of Reformed Churches which convened in London. The subject of his speech before that great body was, "The Antagonisms of Society and How to Reconcile Them."At the conference of the Evangelical Alliance in Boston, in 1890, Dr. Hoge delivered an address which was pronounced by the press of that cultivated city, to have been one of the most effective of all that were made at that meeting. Extracts from it have been widely published and commented upon by the newspaper press.

In the summer of 1894 he spent a month in Milwaukee and the Northwest, and both the Milwaukee and Chicago papers devoted much space to his eloquent addresses while there. He felt perfectly at home in Northern pulpits, and among the notable funeral discourses delivered in New York when President Garfield died was that delivered by Dr. Hoge in Dr. John Hall's church.

Those mournful addresses of his, like

sobbing threnodies, delivered with almost measured cadence, on the occasion of State funerals, have been solemn and impressive.

His last address of this character was made over the bier of his old friend, United States Senator Zebulon B. Vance, of North Carolina, in the Senate chamber.

AT VANCE'S FUNERAL.

This was an occasion never to be forgotten by those present. Senator Vance had been a great favorite in the United States Senate. His perfect manliness, sincerity of purpose, and never failing flow of good humor endeared him to all who knew him. He was truly a man of the people, and his death cast a sombre shadow over the spirit of everybody about the National Capital.

His funeral service was to be held in the Senate chamber. The galleries were packed to sufffocation long before the hour for the funeral arrived, and the great crowd waited in breathless silence for the famous procession.

The main doors were swung open and a murmur ran through the galleries as Grover Cleveland, President of the United States, and his Cabinet entered. Already the senators and members of the House of Representatives were seated in the room. The President and his Cabinet proceeded to the front and were- seated just to the right of the desk, which was occupied by Vice-President Adlai Stevenson.

DISTINGUISHED VISITORS.

Again the doors noiselessly parted, and Chief Justice Fuller and the associate judges filed down the main aisle, their flowing robes of black harmonizing grandly with the spirit of solemnity that reigned supreme. Quickly succeeding them, and in strange contrast of habiliment, came the diplomatic corps, many of whom wore their Oriental robes of state, flashing all the colors of the rainbow.

Then from the Vice-President's room came the family, occupying the seats next the funeral bier, upon which rested the coffin, covered with a wilderness of perfume-breathing flowers.

It was a sad, a grandly sad, occasion. Every phase of public life was centered here to do tribute to one of the purest of statesmen, the warm-hearted sunny-natured Vance.

The air in the chamber was oppressive for already the breezes were redolent with spring outside, and yet the gouty old senators were reluctant to relinquish the fires that any rainy afternoon in April might make enjoyable in the extreme.

In silence profound the great throng awaited for the "friend of Vance," who over his bier was to give expression to the sorrow they all shared.

Silently from the recess of the marble room Dr. Moses D. Hoge came, and, stepping close beside the bier, he bowed his venerable head and remained a moment as if to conquer the surge of feeling that well-nigh overcame him.

Then in slow and measured words he began an oration that thrilled his hearers, and brought tears to the yes of men unused to weep.

He paid a tribute to Vance that was worthy the great Senator, and added new laurels to his own fame as an orator.

The vast concourse, many of them gifted speakers, all praised the great oration, and the sweetest flowers on Vance's bier were those of sepech tenderly laid by Dr. Hoge on the bosom of his friend.

A NOTABLE ADDRESS.

Dr. Hoge has made discourses that have rung from one end of the country to the other; but perhaps none was more remarkable or had a wider influence than an extemporaneous address he delivered in Copenhagen, Denmark, at the Alliance of the Reformed Churches of the World, which met in that city in 1884. On this ocasion Rev. Dr. Watkins, a celebrated pulpit orator of New York, was announced on the programme to make an address on Family Religion. Dr. Watkins was unavoidably absent. When Dr. Hoge entered the church it was crowded with one of the most learned and distinguished audiences ever gathered at a religious body. There were present men whose names were familiar on two hemispheres. He was surprised when he entered to hear the presiding officer announce his arrival and call upon him to take Dr. Watkin's place. It is seldom that any man is called upon to make an address under such circumstances. He did not know when he entered the house what subject was under discussion. Promptly, however, as if by inspiration, he grasped the opportunity offered and delivered one of the most powerful addressed before that august body that they had ever heard, and extracts from it were published copiously on two continents. It was through the influence of this address that he was invited to the palace of the Crown Princess of Denmark.

A volume would not suffice to tell of the many public occasions, church dedications, monument unveilings, medical associations, agricultural gatherings and military and civic bodies that Dr. Hoge has addressed. His career would make a history combining the past to the present in facts, incidents and personality that would be of intense interest, and would appeal to the admiration of all who hold in high esteem true character and man-

hood.

DEGREES CONFERRED ON HIM.

The degree of D. D. was conferred on Dr. Hoge by Hampden Sidney College in 1854. The same degree was also conferred upon him by Princeton University. As Doctor of Divinity of Princeton he was entitled to wear a large silk hood of black, but he never donned it. In June, 1886, the degree of LL. D. was conferred upon Dr. Hoge by Washington and Lee University. That commencement was a centennial celebration. At the invitation of the Board of Trustees Dr. Hoge delivered a historical address. It was a peculiar propriety in selecting him as the representative of the University on that occasion, as his grandfather, Dr. Moses Hoge, was a member of the first class upon which degrees were one hundred years before conferred by that institution successively known as Liberty Hall, Washington College, and Washington and Lee University, its present name.

MADE A MASON.

On Tuesday evening, November 22, 1898, about 6:30 o'clock, a great honor was conferred upon Dr. Hoge by Most Worshipful Grand Master of the Masons in Virginia, R. T. W. Duke, Jr., who made him a Mason at sight in the presence of a number of well known members of the order in this city, and Dr. Hoge was then received as a member of Dove Lodge, No. 51, and was made chaplain of that lodge. It was the first time in the history of the Masons in Virginia that this honor was conferred.

HIS BAD ACCIDENT.

On Friday afternoon, November 4th, the community was shocked as well as deeply grieved to learn that the distinguished divine had been badly hurt in a street car accident. He had been visiting some members of his congregation and was on his way home about 3 o'clock in the afternoon when, at the corner of Madison and Main streets, an electric car ran into the rear of his buggy and threw Dr. Hoge out and injured him seriously. He was taken to his home, Dr. Hunter McGuire summoned, and everything that medical attention and careful nursing could accomplish was done for him. Dr. Hoge was injured internally and badly bruised, besides having two ribs broken. The shock, too, was very severe. He never recovered from the effects of this accident. Once he rallied somewhat, and though always cheerful and, until recently, hopeful for the best, he realized that his feeble health, his age and the breaking down of his nervous system were all against his chances for recovery .

Few men had so many calls for addresses and public services from other places than at home. These were far more frequent than it was possible for him to accept. Honors were showered upon him not only in America, but in Europe. As an orator he was sought by religious and other bodies far and wide. And yet with all the tributes paid him, and with all the fields of labor offered him, his heart longed constantly for the uplifting and salvation of his fellowman through the instrumentality of his ministry beyond every other hope, ambition or desire.

In a sermon not long before his death he quoted the words from the eleventh chapter of the Acts: "For he was a good man and full of the Holy Ghost and of faith; and much people was added unto the Lord." He paused and repeated the quotation. Then looking up with his eyes full of brightness and a suggestion of kindness upon his face, he said: "If that could be said of me when my time comes to leave this world I shall feel that my long career in the service of the Master has been well directed and well spent."

No man deserves that plaudit to-day more than does Dr. Hoge.

On the morning of January 6th at 2:20 o'clock he died as peacefully as he lived with members of his family around him. A calm expression spread over his face, and the spirit which had been the foundation of so noble a Christian work took its flight to the reward which awaited it in that high and perfect realm of the great beyond. His death-bed was a peaceful scene, and as the great preacher closed his eyes in his last long sleep, one could not help recalling Stonewall Jackson's words when he was called up to his reward:

"Let us cross over the river and rest under the shade of the trees."

VIII.

TRIBUTES TO DR. HOGE.

Following are some of the tributes written by firm friends and warm admirers of Dr. Hoge's at the time of his death:

While to the close observer it had been apparent for some time that Dr. Hoge's strength was failing rapidly, and those who watched the working of his indomitable will had felt that his labors were nearly ended, the announcement of his death has been no less poignant and tears flow as freely as if the unexpected had happened. In common with thousands it has brought to me a sorrow which no words can express. "Light griefs are plaintive, but great ones are dumb." Would that I could say of him all that my heart feels.

From my early manhood—for thirty years—he has been my ideal of all the virtues that constitute grandeur of character and sublimity of life. My admi-

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ration of him for his intellectual endowments, my respect for him as a man, my love for him as a friend, and my reverence for him as a minister of God, hardly knew bounds. I had listened to his teachings and precepts and to his eloquent and forceful discourses, read his writings and noticed his daily walk, and he seemed to me to be an inspiration within himself to lofty sentiment, exalted thought, pious living and Godly fear. His influence left its mark in every circle, and was ever shaping public opinion in all matters pertaining to the social, moral and religious welfare of the community. His example was ever a beacon directing the way to a clear conception of the duty we owe to our country, our State, our homes and our Maker. Human toleration and Christian charity were among his most prominent characteristics. He was firm in his doctrinal views, but tolerant of the views of others, and cultivated and encouraged close relations between the different churchs; he loved his own selected road, but he rejoiced to see crowded other routes leading in the same direction. I am sure the beautiful harmony that has existed so long among the various congregations in this city, was due in large measure to the influence and example of this great and holy man.

He was a tower of strength to any cause he espoused; no difficulty daunted him, no opposition cooled his ardor. As strong in mind as Hercules was in muscle, as courageous in his convictions as a martyr at the stake, and as safe in judgment as a seer in counsel he wielded an inestimable power.

What a vast array of events must have loomed up before him whenever he reviewed his long and honored life.

Coming to Richmond in the bloom of his manhood for more than half a century he had served one congregation and had seen it grow from a feeble few into a strong host. Of the multitude who had been received by him at the altar into church fellowship mighty is the number at whose graves he had pronounced the solemn words: "Earth to earth, ashes to ashes, dust to dust."

He had seen Richmond to whose every interest he was so much attached more than quadruple her population, industries and commercial strength. He had seen her in the calm and quiet of peace with the chimes of her steeple bells proclaiming "Glory to God in the highest and on earth peace, good will towards men," and then he had seen her in the throes of war when her steeple bells were moulded into cannon and resounding arms were her children's lullaby, followed by the dark days of reconstruction so dangerous to our civilization.

He had seen Hollywood consecrated and converted from a vacant ground into a city as densely populated with the dead as Richmond is with the living. No State occasion, no important public gathering was complete without him. No social event of a general character ever transpired that was not made more pleasant by the charm of his personality. With his amiability, sweet and gentle nature, polished manners, brilliancy and versatility, his presence was a benediction indeed.

His fame as a theologian, pulpit orator and public speaker was not bounded by State or national lines, but extended to foreign lands. In the light of all of his characteristics, Dr. Hoge was one of the foremost men of the country. It is rare that you find a man so towering and yet so symmetrical, with so many strong points and no weak ones.

His death all classes and creeds will mourn. Who that witnessed it will ever forget the mighty outpouring of the people to do him honor and to testify their love for him when a few years ago he closed his fiftieth year as pastor of the Second Presbyterian church, of this city? It was a touching tribute by all the people, and to-day in every house there is grief, for his voice is stilled and all heads are bowed and all hearts are sad. He lives now only in memory, but what a precious memory, and how tenderly and sacredly it will be cherished.

CHARLES T. O'FERRALL.

IX.

LONG IN SERVICE.

It is a difficult matter for his contemporaries. and especially difficult for his neighbors, to do justice to a great man. The perspective of time and distance is necessary to outline his proportions correctly, as one cannot fully realize the majesty of a mountain when standing at its base.

The writer appreciates this difficulty, and in addition feels keenly his own inadequacy while writing of Rev. Dr. Hoge. Yet the deep and affectionate esteem, which he has ever entertained for his venerable colleague, impels him, in spite of this deficiency, to add a modest blossom to the wreath of his praises which is now being woven.

In estimating the position which he has held, and the spiritual influence which he has exercised in this community, one cannot forget the happy union of conditions which has rendered this rich result possible. Consider the circumstances of a minister and his congregation twin-born and passing on unseparated over a pathway of full four and fifty years, with that intenser sympathy and keener perception of one another's needs, hopes and emotions which we are told are characteristic of the twin conditions.

Some one has well said that "it is a good sign to see a servant long in service in the same place," for "it means honesty on the one side and appreciation of it on the other."

The fifty-four years that Dr. Hoge has served the Second Presbyterian congregation of this city told a wonderful tale of mutual confidence and love that grew deeper and deeper as the circling years sped more and more. It was an honor to both pastor and people. It spoke on the one hand of the ability, the power, the eloquence and the scholarship that met the meed of their due recognition, and, on the other hand, of the appreciation of that recognition, in that though larger fields and possibly greater material rewards were offered, yet he chose to remain in this seemingly humbler sphere.

It is for these reasons that Dr. Hoge's influence was not limited by the congregation he served. He belonged to the community at large. He became identified with the city, rather than with one congregation, and all the city sat at his feet. He was linked, too, to this larger congregation by the fact of his loyalty and unselfish services in its behalf during the war. There was the close union born of community of suffering, of that great sorrow as they stood by the grave of their buried hope. Thus the influence of his life was diffused as the fragrance of a flower, impalpable and invisible, yet everywhere sensed and everywhere making for reverence and godliness.

I would not presume to pass upon his eloquence or his scholarship. I can only write of him as he impressed me when I came in contact with him—on the street, in his home, or the pulpit or platform where I have had the honor to be associated with him.

A comparatively recent resident here, I had not known Dr. Hoge in the full splendor of manhood's prime. When I met him he was already crowned with the venerableness of age. The old rabbis taught "one cannot be accounted venerable unless his old age has purchased wisdom." In this sense Dr. Hoge was indeed venerable. Yet his age had no suggestion of weakness. He was like the prophet of old—"His eye was undimmed and his natural vigor was unabated."

His simple bearing and unaffected dignity put one at ease in his presence, though one never forgot the reverence that was due him. It was the same thing with regard to those wo differed with him in belief.

He has occupied my pulpit, participated in our Hebrew memorial services at the Jewish cemetery, and I have been with him on the Young Men's Christian Association platform and in committee meetings, and at no time did I have cause to feel that we were not in complete accord in all that was most vital to human interest; which I cannot say of all ministers. Yet he never for a moment did violence to his own faith or yielded an iota of his convictions. He always found common ground enough on which we could both stand with common aspiration and common hope in the All-Father of the human race.

The power of his life lay in great measure in his sincerity of convtiction. This was breatehed out as it were and needed no words to tell it. It was this that gave power to his speech. The Jewish fathers said that "words that come from the heart go to the heart." Dr. Hoge's was no lip-profession. His eloquence was a life stream that surged from his great heart and sped through the arteries of earnestness till it reached the furtherest capillary of the edge of his audience. No one that has ever listened to him has gone away without being helped and uplifted.

Now that he is gone his spirit still lives and is felt among us. His name will ever be an inspiration to his fellow-workers in the vineyard who are left behind. The memory of the righteous is for blessing.

EDWARD N. CALISCH.

X.

HIS MINISTRY EDUCATIONAL.

Prominent among the incidental benefits of Dr. Hoge's long ministry has been its happy effect on the cause of education. In his preaching he has always been a striking illustration of the advantages of a disciplined intellect, and frequently in his pulpit he has appeared as the direct advocate of the best mental training. The fame that Dr. Hoge has won has stimulated thousands to do their best and make the most of themselves. How many a young man, after having heard a sermon at the Second Presbyterian church, has gone away with a new ambition to seek preparation for the highest and most influential stations. Dr. Hoge's ministry has been educational because it has been eminently instructive. It may be described as teaching adorned by imagination and made alive with emotion. Not only has he taught the multitude Bible history, literature and doctrines, but as he has illustrated and enforced what is in the sacred book he has instructed the people in many other facts and principles with which close study, extensive travel and accurate observation have richly stored in his own mind.

A way in which Dr. Hoge's ministry has aided education yet remains to be told. He presents in his own personality a subject worthy of study. That carriage of his, so erect and graceful; those

gestures, so natural and full of meaning; that countenance, so calm and yet so capable of kindling either with humor or with passion; that voice, so penetrating and yet so musical; those sentences, so fluent and yet so clear and compact; those figures, so unstrained and yet so apt and impressive; that reasoning so far removed from the speculative and the abstruse and yet so weighty and convincing; that eloquence, so spontaneous and yet so chaste and uplifting; these patent characteristics of Dr. Hoge's pulpit ministrations have for fifty years been exciting in aspiring minds the question, "What is the secret of this power, and how can I find it and make it mine?"

As one whose business it has been to promote educa ion, i isn e ow edge my indebtedness to the ministry of Dr. Hoge, and give hearty thanks for the aid he rendered this great cause.

JOHN POLLARD.

XI.

PREACHED PURE GOSPEL

A prince has fallen in Israel. Dr. Hoge is dead. Seldom has this community and the State been so thrilled with sorrow, as by this sad announcement. Men of all creeds will unite in paying tributes to the memory of him whom they delighted to honor while he lived, and whose career is now lustered with the glory of a triumphant end, and enshrined in the temple of sacred memories.

Dr. Hoge as a preacher had few equals. His command of his powers was well-nigh perfect. His style was his own, not like that of any other man. He was master of the greatest of arts—art of pulpit oratory. One charm of his style was its unending variety. There was no monotonous monotone of thought or utterance wearying to the hearer. He played up and down, at will, over the whole key board of truth and feeling. Now he would touch the lighter keys, with exquisite delicacy, then he would strike deep bass notes with irresistible pathos. He was now in the major and then in the minor, and when he would, he opened every stop pouring forth a power of eloquence seldom equalled.

The best thing about his preaching was that it was pure gospel. He was the preacher of the cross. Never moved by the prevailing sensation of theological fashion, he kept the even tenor of his way holding to the plenary inspiration of the Bible, the vicarious atonement, the eternal election of grace, and the entire calvinistic system. He outlived many theological fads, and while broad in his views and sympathies, ready to give the right hand of fellowship to all denominations, no man could have been more loyal to his own church, and he showed throughout his long life that the best Christian is usually the best churchman.

Dr. Hoge never stooped to sensationalism in his pre h lacked multitudes to listen to his sermons. The reason was that, in addition to his imperial abilities, he was always a laborious student, and all his studies were made to converge upon the pulpit which was the focus of his life, and throne of his power.

In the courts of the church he was courteous, tactful and powerful. It is remarkable that while true to his convictions he seems seldom to have lost a friend.

The church was ever glad to have him represent her in united gatherings of Christians in America and Europe, and in this way he was the best kown man of his denomination. His eagle eye, his erect form, his silver tones were well known in the ecclesiastical assemblies of both hemispheres, and by him more than any other of her sons, was the Southern Presbyterian church known throughout the world.

In no department of his ministerial work was Dr. Hoge more gifted than in public prayers. In exquisite utterances he expressed the devout aspirations of his congregation, and almost any one of his efforts of this character, was worthy of permanent use if it could have been taken down.

As a friend Dr. Hoge was loyal, courteous and considerate, and in the social circle, his store of pure humor, personal reminiscence, and an occasional touch of pathos, made him everywhere a welcome honored guest.

The removal of such a personality leaves a vast vacancy. He was a rare man, in every way, in the pulpit and out of it, and the office of the Christian pastor has been magnified by his unique and unusually extended career. His name will be a household word in many communities while this generation lasts, and will be read on the pages of church history for generations to come.

As a near friend of Dr. Hoge, for many years, I feel deeply bereaved in his death. When invited to the pulpit of the First Presbyterian church of Richmond, it was through a letter from him that I received the first notice of my call, and in that communication he promised me, if I would accept the call, his most cordial support and friendship. When I came, he exchanged pulpits with me the very first Sunday, and presided at my installation, preaching a great sermon suitable to the occasion. There was never anything but affectionate confidence between us, encouragement and sympathy constantly given on his part. I confess to a sense of loneliness now that he is gone, and I beg to lay upon his mem-

ory to-day, the humble tribute of a loving and bereaved friend.

ROBERT P. KERR.

XII.

HIS POWER AS A PREACHER.

It takes several generations to make a man of Dr. Hoge's class. Through father and mother he inherited mental activity and vigor, fine sensibilities, literary predilection and refined tastes. His early surroundings were those of comfort and simplicity, intelligence and piety. Family and social traditions and the example and lessons of a Christian home from his earliest hour shaped his character, and gave direction to tastes and ideals. Prince Edward and Hampden-Sidney sent him out a gentleman, and a Christian minister, with a stamp and a ring of genuine coin. And Richmond, to which he came at the beginning of his public life, was not the least of the primative influences around him.

He had a physique, tall, elastic, enduring, which was never the master, but always the servant—ready and efficient.

First and always a servant of God, he was with great devotion a servant of the people, without reserve giving himself to every demand for his service. Calls upon his time and strength, his sensibility and his help, multiplied through his years to the end of his long and intensely active career. With mind trained by early education, and stored with accurate scholarship, he took on a wide and elegant culture from extensive reading, enriched by travel, and widened by personal knowledge of many notable men at home and abroad. With the wider view of mental elevation, his sympathies were notably catholic, and his mind open to instruction and light from all quarters; so that in all the long ministry in Richmond he was the minister of religion, not only to his own church and denomination, but to all churches and for all the people.

Dr. Hoge was never in any strict sense an ecclesiastic, having no tastes for the routine work of church meetings. Perhaps his most valuable and congenial work in such assemblies was on occasions that afforded opportunity for his power of conciliation and persuasion leading to issues that were harmonious.

He excelled in the work of the pen, writing promptly and early, with vigor, moderation of fine literary quality. We have known no one whose many personal letters were written with as much care and courtesy, with prudence and wise counsel. A hasty or crude letter or note, even on the most trivial occasion, and the most intimate friend, no one ever received from him.

Dr. Hoge was more than all else a preacher. He was the prince of speakers in our Southern pulpit. Erect and commanding in appearance, with action graceful and expressive, his voice was clear and ringing, and was used with great variety of modulation, and with marvellous power of expressing every thought and feeling. With that voice, no syllable from which was lost, he was a master of assemblies. He was eminently a preacher by gift, as he was by absorbing devotion, and was never so happy, nor so much at his best, as in the pulpit. To his preparation for the pulpit he gave, invariably and to the end, all his mental energies, and most painstaking care. In the main it was the preparation of matter, rather than of words; though his diction was of wide range, and of marked elegance, while there were passages in every discourse of rare rhetorical power and beauty, which were written and re-written with the utmost care.

He thoroughly understood and practiced the art of preaching, securing, retaining, reviving attention; the logical and progressive arrangement of thought; the variety in the formation of sentences; the use of illustrations from history, biography, experience, nature; the accumulation of power; the appeal to feeling, and the urgency of the claims of the truth he preached.

Drawing his message always from the Word, there was the touch of scholarship, and of literature, the apt quotation from poetry, the wise fitting to occasion and to the assembly, and the use of all that came under the passion of preaching, fresh and vivid from an active and well-stored mind.

As an orator in pulpit or on platform, Dr. Hoge had no fixed form of address, but spoke with freedom in every form. He could be calmly didactic, closely logical, profoundly pathetic or powerfully moving, as he wished and the opportunity was presented. In public prayer he was reverential in soul, scriptural in fervor, sympathetic, touching the chords of profoundest feeling.

His power asc a preacher was distinguished in that he gathered and held men and women of high culture and wide predilections, and yet swayed assemblies of those, simple, unlearned, and care-burdened. Into every occasion of public speech he threw himself with all his energy, never slighting any occasion.

His position in Richmond has been one of constant growth and ever-widening range of influence. An eloquent young preacher, he became the man for all public occasions, the friend anl servant of the city and of all its people. Sermon, addresses, speeches, prayer were asked from him on every variety of events that concerned the public interest. So his life became public property, and for many years he has been the first citizen

of his city. The first prayer at the opening of the sessions of the Virginia Legislature for a long time was offered by Dr. Hoge. Through years of sad and thrilling experiences of the war, he was heartily, tenderly, effectively the servant of all, the soldier and the soldier's mother, in camp and in hospital.

Perhaps the most splendid oration of his life was his address at the unveiling of the Jackson statue in Capitol Square, which was an inspiration of eloquence, patriotism and eulogy. Perhaps the most remarkable of the many public prayers, of which so many have been heard and read, was that offered at the re-interment in Richmond of the body of Mr. Jefferson Davis.

What Richmond has had in such a citizen and such a faithful Christian Minister for one-half a century, cannot be told in any human words.

JAMES P. SMITH.

XIII.

AS PREACHER, MAN AND FRIEND.

Within the limited time at my command it is impossible for me to comply with your request to write of my old pastor and devoted friend, Dr. Hoge, as I would like to be able to do. Indeed, no matter how much time I had, it would be impossible for me to find words how to express what I thought of Dr. Hoge either as a man or as a preacher. I can only say this: I have been a regular attendant on his ministry for more than thirty years. I have been with him in seasons of joy and sorrow, and therefore ought to be able to bear testimony to his great worth as a preacher, a man and a friend. I have no hesitation in saying what I have often said before, and that is this: He was the greatest preacher that I ever heard. Of course, I have heard better sermons than some I have heard from Dr. Hoge. But the most that I ever heard were from him, and I never heard a poor sermon from him in my life. He was the most practical preacher I ever heard. He knew more of human nature and could express its frailties and needs better and clearer than anyone I ever listened to. I have often heard him say that, after a sermon, persons in the congregation would come to him and ask if he did not have special reference to his or her case in something he said from the pulpit? And when he would have to admit that he did not know anything he had said was specially applicable to any experience of theirs, these enquirers would express the greatest surprise, so accurate had been his description of their several cases and conditions.

One of the strongest points about Dr. Hoge as a preacher was that, whilst a fine scholar and most faithful worker in the preparation of his discourses he did not shut himself in his study or cut himself off from contact with his fellowmen either in their business or in their social employments. He believed that the best way to help lift fallen humanity was that of the Master, who "went about doing good," and hence he was a member of the Richmond Chamber of Commerce, frequently attending its meetings, and was a conspicuous figure at nearly all the public and private entertainments given in the city. He was a man of great public spirit, lending his influence and presence to any and almost every measure started in the community for the advancement of good or for the suppression of evil, and was ever ready with his talents, his time and his purse to contribute to the promotion of the public weal. In this way, and by these methods, he saw many phases of human nature which are not generally accessible to ministers of the Gospel, and he had the faculty of using these experiences in his sermons with marvellous tact and taste. Indeed, he was a man of wonderful tact in every way. The late Raleigh T. Daniel said of him that had he been a politician he would have been a most successful one. He was really a born leader of men. He knew how to harmonize and tranquilize the conflicting elements with which he was brought in contact as well if not better than any man I ever knew, and this quality and capacity in him doubtless accounts in a great degree for a fact which he often referred to with pride and pleasure, viz: That in the more than fifty years of his pastorate of one church there was never a disturbing element or wrangling of any kind in that church. His taste, both of manner and expression, were even more wonderful, if possible, than his tact in guiding and controlling men. I never heard or knew his to do or say anything in the pulpit that was not almost rigidly clerical, and his taste of expression far surpassed that of any speaker I ever heard. I have heard this remarked on frequently by some of the best scholars and critics in the country, and it was a common thing to hear it said of him that he always said the right thing at the right time and in the right way. He had the best command of language of any man that I ever heard and could express the nicest shades of meaning with an accuracy and aptness that was simply wonderful.

I can't better illustrate the impression made by his preaching on those who were competent to judge, than by relating what was told of himself by a distinguished preacher in a distant city who had invited Dr. Hoge to preach for him. He said when Dr. Hoge arose in the pulpit,

and, (as was his wont) looked over the congregation, looking first in front of him, and then first on one side and then the other, he said to himself: "Jones, that man is sick; you will have to preach to-day." That after thus hesitating, Dr. Hoge began, with a low melodious and distinct voice, that could be heard in the remotest parts of the church, and after proceeding about five minutes, he said to himself: "Jones, you will not have to preach to-day;" and after he had listened for fifteen minutes, he said to himself: "Jones, you never did preach in your life."

Dr. Hoge really loved to preach, and could do so with more ease, than any one I ever heard. He often preached three sermons a day after he had nearly reached the age of four score years. I have heard him say, that he was sermonizing nearly all the time, and he was certainly the readiest and ripest man in his line that I ever knew of. A striking illustration of this occurred whilst he was on a visit to Baltimore not many years ago. He was stopping at the "Rennert" Hotel, and as he was alone and it was Wednesday evening, he determined to go to the nearest church to the evening services. It was a Methodist church; the services had commenced, and the minister had gotten up to preach and given out his text, when some one went up to him and told him that Dr. Hoge was in the congregation. The preacher then asked Dr. Hoge if he would not come and sit with him in the pulpit. Of course, Dr. Hoge could not decline to do this, and he went forward to the pulpit. The preacher then said: "The Reverend Dr. Hoge, of Richmond, is present, and he will confer a great favor on me and my people, if he will preach for us to-night," and he turned to Dr. Hoge and appealed to him to do this. Of course, Dr. Hoge was totally unprepared for any such request; but notwithstanding this, he consented. He took for his text, that previously announced by the pastor of the church, and I have heard that his sermon was one of the very best, and is said to have been one of the best ever heard in that city.

In several instances, when speakers for special and important occasions were unavoidably absent, he was asked to take their places, and he always measured up to the requirements of the position. How few men have even been able to do this!

As I have said, he was a great worker, and although of such advanced age, and of frail appearance, could endure more labor than any one that I ever knew. He belonged to the public, and was at work practically all the time. I have heard him say, that frequently he could not find the time to begin preparation for his Sunday sermons, until after 10 o'clock Saturday night, and that he had gone from his study to his pulpit Sunday morning, without having taken a moment of rest the night before.

He was a man of marvellous will power, and this with his great energy and unflagging zeal in the Master's cause, enabled him to accomplish the work of his great and useful life.

There is no need for me to refer to Dr. Hoge's influence and popularity as a preacher. I don't think I exaggerate when I say that he was the most influential and popular preacher with all denominations that ever lived in Virginia, and the secret of this was found, not only in the fact that he was a profound theologian, always preaching the "old, old story," and a consummate reasoner and orator; but in the catholic spirit in which he preched, and lived. In all my experience with him, I never heard him say an unkind word about other denominations. I have often heard him say, that no denonination had the right to say it was the only right one; that whilst he thought his was right, and he loved it best of all, he did not pretend to say that his was the only right one, and that others were not as good. He was regarded by all who knew or heard him, as a truly good and great man, and no man who ever lived in Richmond, was, in my opinion, so universally loved and respected, and so universally influential and popular, both as a man and a preacher.

His congregations in the church that he served for nearly fifty-five years were the largest in the city. He rarely opened his own church that it was not filled, and if he preached in any other church in the city (as he frequently did) it was crowded, often to overflowing. His own church, one of the largest and most influential in the South, "The Church of the Covenants," and the "Hoge Memorial," all three of which were established by him, attest to some extent, the fidelity, ability and zeal of his work in the "Vineyard of the Lord."

Dr. Hoge was an intense Southerner. He believed the Southern Confederacy was right in the position taken by it in the "War between the States;" and whilst he never obtruded his views about this or any other political matter on the public, he never swerved one iota from his opinion on this question, or hesitated to express it on all proper occasions. There was rarely a Confederate demonstration in Richmond for which he was not called on to make the prayer, or to take some prominent part, and whatever he said on these occasions was pronounced by all who heard him as perfect gems of their kind. His great oration at the unveiling of the Jackson statue in 1874 was a splendid tribute to the genius and character of that great Christian

hero, as well as to the justice of the Confederate cause, and to the chivalry and devotion of those who defended that cause. He loved the Confederate soldiers and would never let any one else officiate at the burials of those who died in the Soldiers' Home, if he was able to do so.

It is as useless as it would be impossible for me to attempt to write of Dr. Hoge as a man. He spent nearly sixty years of his active and useful life in Richmond, and that life was a benediction to this whole people, and no man who ever lived in any community had more convincing evidences of the esteem in which he was held by "all classes and conditions" than he had on the occasion of the celebration of the fiftieth anniversary of his pastorate of his church. Not only did these come from members of all the Protestant denomination, but from Catholics and Hebrews, and in fact from almost every other representative organization and individual in the city.

As I have said, Dr. Hoge was a ripe scholar, and having been a faithful student, and travelled a great deal, it is hard to conceive how any man could have been better equipped for his work than he was. He possessed a beautiful imagination; was a fine historian; his quotations were always appropriate and accurate, and he could illustrate his subjects by the recital of incidents, oft-times of the most striking and pathetic character. Some of his figures were models of beauty, and all of them were drawn with a conception of skill and taste that could not be surpassed. At times he was the most eloquent speaker that I ever heard. All the time it was a pleasure to hear him, and, although I heard him on an average of twice a week for more than thirty years, I have never heard him, that he did not tell me something that was both new and entertaining.

Dr. Hoge was a devoted lover of Virginia. He loved the history, traditions and customs of his Mother State. He was proud of her heroic past, and he looked forward to her future with a hope and trust born of loyalty to, and confidence in, her sons and institutions. He was a true man, a devoted Christian, a friend to the poor, a comforter to the sorrowing, and will be more missed and mourned, in my opinion, than any man who has ever lived in this city.

GEORGE L. CHRISTIAN.

XIV.

A PRINCE IN THE PULPIT.

From my childhood the name of Moses D. Hoge has been a household word to me. Montpelier, my old home in Orange, was the headquarters for the preachers of all denominations, and Presbyterian preachers were especially welcome, as my father was an alumnus of Washington College (now Washington and Lee University), where he had William S. Plummer as a chum.

When Presbyteries met at Orange we always claimed our share of the delegates, and when William S. Plummer, Moses Hoge or R. L. Dabney came his advent was always a joy to the household. The first time I ever saw William S. Plummer was when he was a visitor at our home. He was then in the prime of his splendid fame as a preacher, and a more magnificent specimen of physical manhood I never saw. Great and dignified as he was, he could turn aside from conversation with the grown folks and voluntarily originate a discussion with the eight-year-old boy on the comparative advantages of city and country life for children.

From the days of John Knox till now the Presbyterians have been the stalwart champions of education, and especially of a high standard for ministerial training. Johnson Barbour used to say that Robert Burns and Sir Walter Scott created Scotland, but Barbour was a literary man and probably forgot how much Knox had done to make Burns and Scott possible products of the "land o' cakes." Some of the hardest knocks that John Knox himself ever gave—sturdy old fighter and "man of war from his youth as he was—were given against the dense popular ignorance which distinguished the Scotland of his age; and the English-speaking world, and especially the Virginia of our day, are deeply indebted to the man whose heart was full of the prayer, "Give me Scotland, or I die."

A great deal of the finest teaching that has ever been done in Virginia—or, indeed, anywhere else out of Palestine—was done by Presbyterian preachers. Hendrew, the Arnold of the Valley, impressed his personality upon the youth of William S. Plummer, and McGuffey moulded Robert L. Dabney and John A. Broadus.

And so it came to pass that a noticeable number of the ablest and most highly cultivated men who visited the home of my boyhood and early manhood, were Presbyterian preachers. Moses Hoge was one of them. As a talker in the social circle he was particularly interesting, for he seemed to know almost everybody in Virginia that was much worth knowing, and his mind overflowed with an intimate knowlege of the traditional history of the State from the earliest times, and from the most trustworthy sources. Did the old and oft-discussed question of Washington's profanity, in rebuking Lee for his conduct on the field of Monmouth, spring up? Moses Hoge could settle it for you with a story which he had from an uncle or

a granduncle, who was on the ground, and heard Washington rebuke Lee with the words, "My God! General Lee, what does this mean?"

During the years of Moses Hoge's editorship of the "Central Presbyterian," the paper was regularly and eagerly read in our home, though we were Baptists. It is easy enough to explain the fact that a fine writer may be comparatively a poor speaker; but, so far as I know, the psychologist who can explain the converse fact, that a superb speaker may be comparatively an inferior writer, has not yet appeared. Henry Clay, Daniel Webster, and divers other distinguished orators whom we might name, are not known as writers. Calhoun's work on Government will probably live as long as our language is read; but Calhoun was never a popular orator. He spoke essays and disquisitions. If he had been obliged to attempt a poem, he would probably have begun with, "Whereas."

I do not mean to intimate that Moses Hoge did not write well; but his work as a writer was nothing to compare with his superb oratory. In the pulpit he was a prince. I never heard him approach a failure. The first time I heard him preach was during a Synod in Charlottesville. It was in my student days at the University; and as I sat in the gallery of the Episcopal church, a new revelation was made to me of what preaching could be. The sermon was to young men, and, if I ever heard a more powerful appeal, I cannot recall it. Even now the memory of some of the superb and fiery sentences lingers with me.

At another Synod, held in Charlottesville, during my pastorate there, he preached a magnificent sermon in my pulpit. His subject was "The Bible," and I have never heard the great theme more admirably handled.

During my pastorate in Greenville, S. C., having learned that he was in the State, I telegraphed him: "Stop in Greenville and preach for us Thursday night. Can give you a full house of all denominations." He loved to preach, and he accepted. A notice in the local paper brought to my church the cream of the most cultivated society that I have ever known, and the largest audience room in the city was filled. He preached from a text in the Second Epistle of Peter—an epistle whose authenticity has been longer and more seriously questioned by Christian scholars than has any other book in the New Testament. I was familiar with the doubts, and they had, to some extent, influenced my own opinion. The great preacher did not once allude to them. He treatd his text with the same condence with which he would have treated one from Paul's Epistle to the Romans, and so impressive was his manner, and so powerful was the sermon, as a whole, that from that Thursday night I have never had the slightest difficulty with the question of genuineness and authenticity of "Second Peter."

Of Moses Hoge's prominence and usefulness as a citizen and as a patriot, others are better qualified to write; but it is hardly too much for me to say that, for many years he has been the leading citizen of Richmond. In the highest and best sense, he has been the first society man of our city.

His political opinions were clear and decided. Where he stood in the days when the Whigs and the Democrats divided the country, I do not know; but in Confederate times, and onward, his firm stand for the old "State Rights" doctrines has been one of the most marked characteristics of the man. The Confederate soldiers never had a warmer friend. During the war he made a blockade-running trip to England, and secured a large supply of Bibles and Testaments for our soldiers. It was in describing that trip that he wrote the incisive sentence: "All the songs in praise of the sea were written on the land." The point is sharp enough to remind us of Sam Jonson, who said he did not see why any man should go as a sailor, if he had contrivance enough to get himself into jail; because a ship is a jail plus a chance of being drowned.

Brilliant pulpit orators are not always the most useful preachers; but it would be hard to find anywhere in this country, a man who has justly obtained such a reputation as an orator, and at the same time has been so widely and variously useful as has Moses D. Hoge.

J. C. HIDEN.

XV.

HIS WORK AS A PASTOR.

In the month of January, 1885, the Rev. Moses D. Hoge, D. D., of the Second Presbyterian church of this city, moved, to use his own words, by the evident temporal and spiritual destitution of the people in the neighborhood of the Old Market, obtained the use of the Old Market Hall from the City Council to hold a religious service on Sunday nights. He kept his intentions from his own congregation, confided them to only a few trusted helpers, and at his own expense had the hall cleaned, lighted, and provided with rough wooden benches without backs, and announced in the Saturday papers he would preach there on Sunday night, and invited all who did not go to any place of worship to attend. He also had hand-bills, announcing the services, distributed in the immediate neighborhood, and on the Sunday morning, January 18, 1885, for the first time announced to his congregation that he would preach in Old Market Hall that night, and asked those who could help.

in the singing to come and assist.

He has told me of his prayerful anxiety about that meeting, as to whether there would be any present, and especially the class he wanted to reach—the poor and non-church goers, and how he left his house that evening with trepidation and fear that it would be a failure. But before he had reached the hall his fears had vanished, for out of the houses and cross-streets a steady stream of people, constantly enlarging, was flowing down Main street towards Old Market Hall, and when he reached it the hall was filled, and then began those memorable Sunday night services that will never die in the memory of those who attended them, and then began that missionary work, one fruit of which is the Hoge Memorial Presbyterian church, Nineteenth and Franklin streets.

What crowds attended those services, and how those rough benches, without backs, were crowded night after night! A few gentlemen of the city, who came to the services, headed by the late Mr. A. Y. Stokes, provided more comfortable seats for the hall.

For nearly five years did Dr. Hoge conduct these services on Sunday night, except during one or two of the hottest months each year, and the hall was crowded to its utmost capacity by a congregation mostly of those not connected with any religious organization and not in the habit of attending any place of worship. Side by side sat rich and poor, high and low, the mechanic and the banker, the laborer and the merchant, the outcasts and homeless, the sinful and helpless, and many men and women from whose faces the iron heel of sin and debauchery had stamped out God's image. I remember one night Dr. Hunter McGuire regarding with great curiosity a group of men, who looked degraded and besotted beyond measure, and remarking: "I did not know such people lived in our city. I must ask the police where they came from."

Surely at those services "Unto the poor the gospel was preached," and preached to many for the first time. I heard a woman say at the close of one of the meetings: "This is the first religious service of any kind that I ever attended.

It was not long before these devotional services began to have a marked effect on the morals of the neighborhood. Many were brought to know and love the Lord Jesus Christ and serve Him; lives of shame and sorrow and darkness were changed to lives of decency brightness and gladness. But, further than this, the character of the whole neighborhood was improved, and this I do not ask you take on my own testimony, but on the testimony of those best qualified to judge—the Chief of Police and the Judge of the Hustings Court of this city. The late Chief of Police, Major John Poe, stated that whereas before this work began there were two arrests in that police district for one in every other district of the city, the reverse is now the case, and there are two arrests in every other district for one in the Old Market or First district.

An equally strong testimony to the value of this work as a preventative of crime and improver of morals is given in the following letter:

Hustings Court, February 12, 1892.

Mr. John S. Munce:

Dear Sir,—Yours of February 10th was received. In reply, permit me to say that prior to the establisment of what is known as the Old Market Mission, that locality was one of the most lawless in our community. The courts were constantly engaged in the trial of criminals from this part of the city, charged with every kind of offences known to the law. Some of the most notorious burglars and thieves in the United States received their first lessons in crime in this immediate vicinity.

Since the time of the commencement of this work the community has steadily improved. Crime has decreased from sixty to seventy per cent., and the neighborhood is now quiet, orderly, and respectable, and nhabited by useful citizens, who contribute no little to the general prosperity of the city.

Dr. Hoge has many jewels in his crown, and the Old Market Mission shines brightly by them all.

Respectfully,

S. B. WITT,

Judge of the Husting Court.

It is a fact (and one worth noting in these days of retrenchment and reform) that this quiet, unostentatious Christian work has saved the city thousands of dollars in criminal expenses every year, improved its morals, and raised to self-respect and self-support hundreds who would otherwise have sunk into pauperism, vice and crime.

But Dr. Hoge's work was not confined to the public services on Sunday night: he organized the young men of his church into a society that carried on a Sunday-school house-to-house visiting, reading room and other forms of benevolence in the district, and he gave of his own time liberally and freely.

Although pastor of a large city church, with calls innumerable from his own church and from the public, he never refused a call to visit the sick or dying in the Old Market neighborhood. I can personally testify to his prompt and ready response to every such call. One instance will suffice: I asked him once to visit a dying woman and have

a communion service there. He went after a long and toilsome day's work. One or two good women met us at the door, and together we climbed the rotten, reeking stairway of an old tenement house to a miserable attic. Tenderly and gently he talked to the dying woman, holding her hand, and speaking of the green pastures and still waters of God's love, and of the staff that would be her support through the dark valley of the shadow of death. With such words of comfort did he cheer her and conduct the communion service, and I never saw him more gentle and tender, though the dying woman was a pauper and her home a filthy attic.

Such deeds of kindness and true Christian charity and love endeared him to the people of the neighborhood and their expression of their affection was original and sincere. At the close of his Sunday night services, they would crowd round to shake his hand and ask for his blessing and give him a bunch of simple flowers. One unique tribute was paid him, when a number of men asked him to run for mayor. They said they would surely elect him.

Not long since when speaking to him about this he told me with an amused smile of another Old Market influence he had learned. Some time since he was preaching in a small town in the State, and at the close of the service was introduced to a minister of another denomination, who said to him: "Dr. Hoge, I want to acknowledge a debt of gratitude I owe you, when a student at Richmond College. I went on Sunday night to hear you preach at Old Market Hall. I took copious notes of your sermons and have been preaching them ever since, and when I preach one of your sermons my people tell me it is much better than those I make myself."

That he is not forgotten by the people in the neighborhood, may be learned from the fact that recently when the newspapers reported he was ill, a number of those who had been influenced by his work at Old Market Hall, gathered in the church that bears his name and offered special prayers for his recovery.

But it is impossible to tell all the influences that was exerted by Dr. Hoge in this work. Their extent will never be known on earth. Its great unwritten history is in the Book of Life, but the memory of those Old Market Hall services will never fade in the minds of those whose privilege it was to attend them, and in my humble opinion they will be counted as the crowning glory of the noble life of the great preacher who conducted them.

JOHN S. MUNCE.

XVI.

A PRINCE IN ISRAEL.

The Rev. Moses D. Hoge, D. D., pastor of the Second Presbyterian church, of Richmond, Va., has a range of endowment, rare indeed. It is not given to men to do more than one thing well. Where there is an elevation it is pretty sure ther is underneath, empty space, a cavern, an offset, to the lifted peak. Genius bulges the brain one way and leaves a concavity of idiocy. Sheridan on the same day won renown in Parliamentary debate, and carried off the palm of oratory in the Hall of William Rufus by his speech against Warren Hastings, while his Duenna was played to an applauding house. There has been but one Brinsley Sheridan, and Nature "broke the die" in molding that magician.

The church has produced magnetic authors with wizard inkhoods, who drooled drawsy dullness on the Sabbath, distilling juice of the poppy on every eyelid. And over against these, might be set men whose pulpit was a throne of power and where pen shrunk the giant dynamo of the Niagara power-house to the feeble current of a toy motor. Reasoning from this rule, Orpheus, whose sounding shell bewitched the triple-headed guardian of Pluto's dismal domains was, away from his lyre, a dunce.

Dr. Hoge had gone far by the milestone of the Psalmist with firmest pace. This demands a notch on the tally stick of record, for men of usual parts live under the blow-pipe and in oxigen—brief and brilliant. This Patriarch of the Presbyterian pulpit could discourse on the Scriptures with profound and engaging utterance. And presently, changing the gauge by automatic truck, he would pass into a different realm and range of ideas—the platform style, where tone and method of the sacred desk must give place to the quick, phosophorescent victorious movement of popular speech.

The gentle mood, the outflow of sympathy and sincere personal concern—these fine equipments for the pastor, seem away from the conditions that make for conquering oratory as the trained and sensitive touch of the physician on the thin and hesitating flow in the pulsing oratory, fits for the fist of the prize ring. By happy conjunction, these varied and adverse gifts have mingled and flowed into the mould of this venerable, eloquent and tender preacher and pastor.

It does not come to pass once in wide decades that one church and one minister are together beyond a half century, his only flock, their only shepherd. And this is true also with Dr. Hoge and his people. Taking it all in all, the story of Dr. Hoge is exceptionally unique. And in this connection it may be worth

while to refer to the festival in this city which celebrated the fifty years of pastor and people. The civic and military dignitaries did homage to the honored guest. Churches at home and afar sent greetings. By cable came kind words from beyond the sea. It was a notable ovation of respect and affection.

The achievement of such a career vouches for superior powers. Leadership in the field of religious progress demands ample and versatile resources, conjoined with skill in conducting affairs and consecrated tact.

The sermons of Dr. Hoge drew to his church men of distinction and culture. There was intrinsic value in them, else people of force and position would have turned away. They were delivered with grace of speech, for the young heard them gladly. It would do a harm to just speech to pair him with the phenomenons of eloquence, such as Benjamin, Prentiss, Choate, Hill, Pinckney. He rather ranked with Everett, elegant, persuasive, elevated. It must be conceded that the Sanhedrim of Allied Churches of Europe, whom he addressed, gave him the star and garter of highest merit for finished and controlling speech.

Whatever his endowments in pulpit and platform, they fade before the aurora of his virtues, the heavenly lights of character, based on earth, rising in radiance to the heavens. "He served his own generation by the will of God." He loved this city.

He gave his life to the noblest employments. The South will hold him in pious regard for the hazard he took through our blockaded ports to secure the Word of God for the soldiers. He returned in bravery of dangers, bringing $20,000 worth of religious reading, the gift of our "kin over the sea." This writer recalls those "parts of the Scriptures, bound separate in glazed covers, with red edges and rounded corners," that came in the swift ship, eluding pursuers, with its daring apostle. They were read in bivouac amid wild hills on the upper waters of the Potomac.

Dr. Hoge was a familiar and honored personage among us—erect, courteous, dignified. His eye was not dimned, nor his natural forces abated by age. Now that the supreme hour is come, sorrow fills a city. And from distant shores, lamentations for our Prince in Israel will mingle with the grief at our fireside. We may not doubt but the august shades of the "men of statue" will salute one worthy of a seat among the goodly company of heroes, martyrs, apostles, who have wrought righteousness in the earth.

JOHN J. LAFFERTY.

XVII.

BELONGED TO ALL THE PEOPLE.

After a long and greatly blessed pastorate in Richmond, Dr. Hoge belonged neither to his immediate congregation nor to the Presbyterian Church, but to the city at large. His great gifts as a preacher made him the recognized Nestor of the Richmond pulpit.

His large sympathy with and keen interest in all that made for the city's welfare endeared him to all the peoplel. He was always ready to fulfill the apostolic injunciton, "Rejoice with them that do rejoice, and weep with them that weep." Because of this Christly spirit he was often called upon in hours of joy and sorrow by people outside of his own congregation. He had well nigh as many friends in the Episcopal as in the Presbyterian church.

There are few men who have had a stronger pastoral hold upon the people than Dr. Hoge.

J. J. GRAVATT.

XVIII.

HIS DESIRE TO DO GOOD.

A prominent citizen, not a Presbyterian, very recently made a remark to me which affords an introduction for this brief paper, proposing, by request, the writer's appreciation of Moses D. Hoge, D. D. The gentleman said in effect that "nothing which might be claimed for the prestige which Dr. Hoge and his great church could give a moral enterprise in this city could exceed the truth." This writer was much disposed to agree to the proposition. The familiar criterion of a call to the ministry of the gospel comprehends the trinity of qualifications —gifts, grace and usefulness. We might examine the subject of this notice under these three heads, but the three points in Dr. Hoge were all too well known and admitted; his majestic intellect, his holy life, his abundance in every good word and work, to make discussion of them other than needless and wearisome. It would surely be more interesting to see and know the man that might be yet hidden behind the overt and public character that he has been seen to be; as the Apostle Peter says, "The hidden man of the heart."

Fortunately, as though I were being unconsciously prepared for this contribution, I have comparatively recently enjoyed longer social interview with the Doctor than ever before, for days together, while he lay sick, confined to his bed, and yet strong enough at times to enjoy and be refreshed by company and conversation. I certainly think I discovered the fundamental principle in his being, which may account for his eminent usefulness and the powerful moral influence which he has exerted. The secret lay in his single, all-animating desire and aim to do good. That great

thought has evidently ever been uppermost in his mind. I drew him out about certain facts and incidents of his life. He gave me somewhat of the history of two years, when, accompanied by Dr. Hunter McGuire every Sunday night of that time, he went to the Old Market and preached, and organized the mission, and laid morally the foundation of that beautiful and commodious church building now in that neighborhood. The infinite patience required to obtain a hearing, sometimes standing for minutes without saying a word and threatening so to stand an hour, if necessary, would have discouraged and daunted utterly any man not possessed by purpose and perseverance to do good.

Again, he related a remarkable incident in connection with one of the most august conventicles ever gathered in the world—an ecumenical assembly in Copenhagen, Europe. The Doctor made his first appearance late in the day's session, and was met by the president with the notification that he was just in time to take the place for an address of a distinguished speaker on the programme, but who had suddenly been called away by illness in his family. In ten minutes the part was to come on. Dr. Hoge did not even know the subject, had scarcely a moment for premeditation, but consented; and, pressed by my inquiry in our conversation how he got on, the Doctor replied, never more satisfactorily to himself. I said within me, There is the man, not careful of his reputation as a speaker, but ever ready to enter an open door to do good. The nominated subject of the address was "Family Religion," and again I ruminated; this great man succeeded in his speech because he was not alone a man of the study and of books and of lofty thoughts, but was also the pastor, having a care for the families of his church, and all to do good.

I may relate further, as an interesting item, that the Doctor said incidentally he was divided in his mind between the occasion just mentioned and another as to the most imposing assembly he ever addressed. The latter was at White Sulphur Springs, when, on Sunday, he preached in the ball room; many notables of the late war and Confederacy were present in the crowded hall, and at service time General Robert E. Lee had gone around to the groups of young people on the verandas and had summoned them into worship. It was that they might hear the good man who would only aim to do them good.

My pen is full of the recognition of the Doctor's marvellous ability, vouchsafed to few, to serve acceptably one congregation for over half a century; of his scholarship and information and versatility; of his eloiquence as a speaker and his charm as a writer; of the engaging gentleness and courtesy of his social style; of the purity of his life; but this shall be my impression of him, for which I was asked, crystallized in the tribute accorded his Master: "He went about doing good." In nothing was this principle of his distinguished career more apparent than in the catholic, liberal, brotherly spirit which led him to cooperate with and to serve Christians of all denominations, often taxing greatly his time and strength. I believe that no man of the period has contributed more than he to pulling down the bars and allowing Christ's sheep of the sub-folds to run together, mix and mingle; the good for his people for which the Saviour prayed.

W. V. TUDOR.

XIX.

WITH PUBLICATION COMMITTEE.

The connection of Dr. Hoge with the Executive Committee of Publication dates back to its organization in 1861, and during the larger portion of this period he has been its chairman, having been elected to this position from year to year since 1869.

Through his instrumentality, a large amount of Christian literature, especially the Bible in forms suitable for distribution, was obtained in Great Britain during the Civil war, and these were widely distributed among our soldiers. Not only the work of our own church, but that of other evangelical denominations was greatly aided by the timely gifts thus secured.

My association as the assembly's secretary of Publication with Dr. Hoge for more than twenty-one years had been of the most cordial character. Always ready to give valuable time and careful attention to any question that might arise in connection with our work, he has in very many instances strongly impressed me with the readiness and clearness of his apprehension of the details of any matter presented to his attention as well as with the soundness of his judgment in reaching conclusions, that have in their results, proved eminently wise.

My debt of obligation to Dr. Hoge for aid and encouragement in a work that has had some peculiar difficulties can scarcely be measured. His wide influence in the Southern Presbyterian church has always been a tower of strength in this department of work.

JAMES K. HAZEN.

XX.

RICHMOND'S GREATEST CITIZEN.

For more than half a century Dr. Moses D. Hoge has been a prominent and influential figure in the social and religious, and to no small degree in the public life of Richmond and Virginia. He has through all these years been simply

a preacher of the old-fashioned gospel. He has resorted to no devious or questionable methods of attracting people to his church, but he has presented the precious truths of the old gospel with such fervor, he has lighted them up with such a wealth of chaste and fit illustration, he has applied them to the ordinary experiences of life with such heavenly wisdom and with such intelligent and sympathetic insight that he has never lacked eager and attentive audiences.

Dr. Hoge has been remarkable for his physical vigor which has not seemed to lessen with advancing years until within the past few months. Some months ago I heard him preach. Never did his lithe and sinewy form seem more vigorous and vital, never did his matchless voice seem to have greater range or more pleasing melody. Once he was called on, all unexpectedly, after he reached the platform, to deliver a medal at Richmond College. Such grace, seasoned with piquant humor, characterized this impromptu address that when he was through some one near by said, sotto voce, "there is but one Dr. Hoge." Thus we all feel, now that he is gone.

Dr. Hoge's influence extended far and wide beyond the confines of the noble communion of which he was a member. Among Baptists he has always been a great favorite. He was accustomed to say that he had preached to more Baptists preachers than any minister in the land. For fifty years the ministerial students at Richmond College have been hearing him. For many years his afternoon service was unique, in that it was attended by people of all faiths, who availed themselves of this opportunity to hear the distinguished preacher. It has been almost a custom of the Religious Herald to send about once a year a stenographer to the Second Presbyterian church to take down for the paper some sermon of Dr. Hoge, and nothing which we have ever printed has excited more interest than these admirable discourses.

It had come to pass that this venerable servant of the Most High was regarded as the property of us all. So long, so useful, so stainless, so influential had been his life that it was regarded as the fit and proper thing that he should be identified with all public functions, wherever a minister of the gospel was to take part. This distinction was accorded to him by his brethren as well earned by his long and laborious life. If a statue was to be unveiled, if a distinguished public man was to be buried, if a house of worship was to be opened or a minister to be recognized—no matter what the denomination might be—Dr. Hoge would almost surely be expected to take part. And how beautifully and satisfactorily he could do these difficult tasks all Richmond remembers.

What a host of distinguished friends and acquaintances he had at home and abroad! The great dead of the South, those who were prominent in the Lost Cause whether among its gallant soldiers or among the civilians who guided the affairs of that nation which

"* * fell so pure of crimes," were in the main known to him personally. The survivors too of that eventful period, and besides a countless throng throughout this country, and in England, Scotland, and on the Continent, whose fame is world-wide were among his personal friends.

Truly in Dr. Hoge's departure, Richmond has lost her chief citizen, and as they lament his loss their grief is shared by a great, unnumbered host of those who knew and loved him.

For him the change is full of infinite blessing, for he is satisfied now with the "likeness" of the Christ whom he exalted and honored with the lips that are now mute and the earthly life which is now ended.

R. H. PITT.

LIFE OF DR. HOGE.

Copies of this work can be had for 25 cents each, and to agents or clubs of six or more, 20 cents.

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